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FEBRUARY, 1921

# THE Bible Champion

Established in 1889

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,  
Preacher's Magazine, and Preacher's Illustrator.*

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# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Formerly the American Bible League

An Organization formed to promote a true knowledge of the Bible and consequent faith in its Divine Authority.

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Frank J. Boyer, Secretary-Treasurer

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# The Bible League of North America



THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the *BIBLE CHAMPION* throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the *BIBLE CHAMPION* and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

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## The Arena

### The Shorter Bible

BY WALLACE RADCLIFFE, D.D., LL.D., WASHINGTON, D. C.



SHORTER BIBLE may sometimes have a distinct and useful mission. The complete Bible is not necessary for the conversion of an individual soul. One verse may be a Gospel. John iii. 16 is the quintessence of the Christian message.

It also may be the expression of unbelief and an attack of hostility. The royal penknife is at work today as of yore, cutting and throwing into the fire in a kindred spirit of unfaith and antagonism.

We have an impressive illustration of this in "The Shorter Bible" prepared by Dr. Charles Foster Kent, Professor of Biblical Literature in Yale, with several collaborators, and published by Charles Scribner's Sons, New York.

The book is pushed vigorously, and is accepted carelessly and complacently by many. If this shortened Bible came as a more easily handled book, or as an incentive and help in Christian culture, it would have a quick and just welcome. But that is scarcely the purpose of it, if we are to judge by its special announcements and associated circumstances.

The name of the author does not immediately inspire confidence. Scholar, author, professor, he is known as an ardent and extreme advocate of the destructive criticism applied to the New Testament, as for twenty years or more he has been applying it to the Old Testament.

He is reported to have raised the question, about two years ago, in a public meeting in Philadelphia, whether, by needed omissions and possibly additions, the time had not come for making a new Canon. This itself would suggest at least a slight suspicion of any biblical abbreviations or emendations from such hands. His published writings confirm such suspicion. A review of his work reveals positive dissent from common evangelical truths as confessed by the Church.

He does not accept the Virgin Birth. He teaches that Jesus, in the corruption of His nature, in His apparent belief in a personal devil, in His acceptance of Jewish tradition regarding the Holy Scriptures, was merely a son of His race and age. He cordially calls Jesus the Peerless Knight of Nazareth, but hesitates to call Him God. He refers to "the larger environments which we call God." He insists that the resurrection of Lazarus was not intended to be taken as literal fact and history.

In the presence of this record, the first presumption would not proclaim him the one best prepared to construct a shorter Bible for the evangelical Christian. The claims in its announcement do not encourage us. The book declares that its intent is to set forth only those parts of the Bible which are "of vital interest and practical value to the present age." This implies, of course, that the parts omitted are not vital or valuable today.

That is scarcely the proper gauge to apply to the Words of Inspiration. Unless he has prophetic insight, how does he prepare for a future age whose "vitality" may demand some other Bible, or even none at all? Will he, in re-

sponse to their taste, or peculiar conditions, lay the Bible on the shelf, and give them, possibly, "The Shorter Koran," "The Shorter Rig-Veda," or even "The Shorter Book of Mormon"? We are told, by way of explanation, that "in the Bible accounts of the same event are frequently repeated," and that thus the reader is often confused. Also we are assured that the sentences given "contain the true heart of the Bible."

It seems rather strange that no tribute at all is given to the worth or beauty of the ones omitted. Certainly the very claim is a reflection upon the unused portions. Yet one of the richest and most reassured promises of Christ is not mentioned. Christ gave that commission and promise which have been the inspiration and hope of the Church through the years, and will be until the end. But it has no place in the Shorter Bible. Does it lack vitality and value to the present age?

The idea of the Holy Spirit cannot be improved upon. He decided the method and shape of the Divine message for all the ages. There is no redundancy in His work. He has an abiding purpose in the time and manner and intent in His dealings with humanity, and uses just the word that is needed, and in repeating it shows that the repetition was necessary. All Scripture is given by inspiration of God. If we decide that the Bible is too long and that we must, for any reason, separate the important from the unimportant, the transient from the permanent, the twentieth-century word from the first-century word, we reject its value and repudiate its plenary inspiration.

Let the thoughtful reader examine the amount and character of the omissions.

From the Gospel of Matthew the editor omits more than two-thirds. A significant incident is the omission of the genealogies, the impressive history of the Virgin Birth, and the suppression of the fullest testimony by that evangelist to the death, burial and resurrection of Jesus Christ. He omits one-fifth of Mark, one-half of Luke, one-half of John, with marked silence concerning the deity of Christ. One-half of the Acts is cut out. The Epistle to the Romans is sadly marred, especially in that magnificent eighth chapter, whose key-word—"Whom He did predestinate"—is entirely cut out, and that great anthem is left without its theme. Similarly Hebrews is hacked to pieces and robbed of the word "blood," which is the life and truth and beauty of the whole. First Corinthians is specially minus Paul's witness to the institution of the Lord's Supper. First Thessalonians is silent "concerning them who have fallen asleep." Jude gives no testimony about the "faith once for all delivered unto the saints," nor any other testimony about anything. Second Timothy is not permitted to say anything about the "Scripture given by inspiration of God." Titus and Second and Third John are entirely omitted. The Book of Revelation has suffered grievously from this theological penknife: all about the second advent is cut out; although the splendid concluding chapters remain, there is very significantly omitted the closing statements where the curse is announced upon him who shall add to or take from the prophecies of this Book! These are only general statements. The impression is profound, when having recognized the effort thus to reduce the New Testament by one-tenth of its original contents, we study in detail the subjects of these omissions. It gets rid of nearly all the cardinal points of evangelical doctrine. The devout believer looks in vain for the old texts hallowed in the experience of generations: "Behold the Lamb of God that taketh away the sin of the world;" "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of His grace;" "Christ hath redeemed us from the curse of the law;" "Christ once offered for the sins of many;" "Search the Scriptures;" "Even so, come, Lord Jesus."

On the inspiration and authority of the Bible, there are thirty omissions of pre-eminent references in the Gospels, and forty-five in the Acts and Epistles; seventeen of similar importance concerning the atonement, especially in its aspects of substitution and shedding of blood; nine of the conspicuous teachings of the Epistles upon sin and depravity; nineteen concerning the perils from false teachers; twenty-four concerning the fact and solemnity of the Second Advent; and six which emphasize the danger and sin of apostasy.

The whole method and treatment seem a special endeavor to belittle or be-

cloud or waive aside the sublime, commanding, necessary themes. Especially is there an apparent persistence to ignore the great fact of the propitiation by the precious blood of Christ.

Something should also be said as to the re-arrangement and headings of the book.

They are evidently directed by certain critical and theological opinions which are certainly revolutionary. He arranges eleven Epistles, including II Timothy, under the title, "Paul's Letters," and places I Timothy under the head, "Later Writings," thus seeming to teach that I Timothy is not of Pauline authorship, but is of later origin. He has a heading, "Life of Jesus," under which he places some forty-eight verses from the Gospel of John, and then the rest of that Gospel he puts at the close of the book, under the title, "Jesus the Teacher and Saviour of Mankind." This would indicate an unhistorical character for John's narrative. The complete work of his re-distribution suggests throughout the covert work of destructive criticism.

The book claims to translate the original text "into simple, dignified, modern English." The editor deserves large tribute for fine success and interesting results herein. He has given us a book in terse, vigorous and readable English. A good criticism would be that often he attempts to paraphrase rather than translate and makes an evident effort to avoid familiar religious terms. This last weakness is evident in much modern religious literature, and even in preaching. It often hazards the truth and bewilders the student. There are words in Scripture and religious experience which have been hallowed by the use of the Holy Spirit, and cannot be paraphrased or improved or modernized.

*The Christian world should refuse encouragement to this book. It should have no place in our households or in our personal study.*

*It carries no evangelistic appeal, and is a hindrance to Christian nurture.*

WHETHER INTENDED OR NOT, IT IS AN INSIDIOUS, SUBTLE ATTACK UPON THE BELIEF OF THE CHURCH AND UPON THE CLAIMS OF THE SPIRIT THAT THE WHOLE BIBLE IS THE WORD OF GOD.

## Creation's Beginnings

BY PROFESSOR H. W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS.

This is the first of a series of papers designed to show that the discoveries of modern science require a world-wide flood to account for well-known conditions now existing upon the earth in practically every quarter of the globe. The series will probably run through the year.

IFE is a mystery. Its origin passes human comprehension. It is also a reality which cannot be evaded. Attempts to explain it by supposing that spores floating through space were somehow wafted to this earth, and that they, developing under suitable conditions, provided a basis for evolution, which then became responsible for the world as we know it, accomplish nothing whatever in the way of explanation, although they do befog the issue and thus divert the minds of the thoughtless from the problem. Those very spores themselves had to get life from somewhere, and, for that reason, they merely push the origin further back. They do not even touch the vital point with which the discussion started: Where did life come from? Spores did not originate it. They had to get it from something living. It can originate in no other way. Such speculations concerning it are therefore vain.

Matter is also a mystery. What is it? Whence came it? The alchemists believed that it was a single substance with various manifestations, and they accordingly wasted years in the effort to change the baser metals into gold. As chemistry developed, that idea came to be regarded as preposterous, and certain fixed elements of marked peculiarities were then taken to be the ultimate goal of the investigation. Accuracy, however, was still to be attained, for the formulæ

first developed were both crude and inadequate. Water was represented by HO, until it was discovered that only half the hydrogen was thus accounted for, and a general revision resulted. The symbol for water received an "inferior two" after the H, and became what it now is, other symbols being similarly modified.

The atom was assumed to be the basis of everything. It was supposed to be the smallest subdivision of matter. On that point all were agreed, although the atom itself was nothing new. It was an invention of Leucippus, a Greek philosopher, who sought, with its help, to destroy the arguments of Anaxagoras, another Greek philosopher, who taught that the universe was the product of intelligence, *nous*, which amounted to a doctrine resembling the more modern "Design." Leucippus ridiculed that idea and affirmed that it was the product of chance, *tuche*. His atomic theory was thus the basis for a crude evolutionary hypothesis, which was still further developed by his disciple, Democritus, who has been credited with a remarkable longevity (B. C. 460-261). He made atoms homogeneous in quality but heterogeneous in form. Later, a Roman poet, Lucretius, in his *De Rerum Natura*, gave it to the world with great detail.

The theory itself is well described in Herbert Spencer's famous definition of evolution: "Evolution is an integration of matter and concomitant dissipation of motion; during which matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation." The idea is this: Atoms streaming through space became entangled with one another in some way, and out of the infinite combinations that resulted this universe in some way emerged. In whatever form this theory has appeared, its object has been the same. Greek evolution actually aimed at divine agency. Modern evolution has aimed at God. Each sought to account for things without any creator. Each in some fashion allowed for incongruous and hideous monsters, and each, though differing much in detail, fell back on the survival of the fittest. It will do no harm to remember that fact.

Within a few years chemistry has again been made over. Its "indivisible" atoms have now been broken up into numerous *ions* or "goings," which are electric elements of some sort, positive and negative. They elude further analysis; but they seem to reduce matter, in effect, to a mode of motion, which in turn produces the elements. On that basis, the elements become once more potentially one, in their ultimate nature, and, while details differ utterly, the notions of the alchemists are again in order. That fact constitutes a curious and remarkable situation. It is not irrational, however, to suppose that matter is a unit.

Modern learning, roughly speaking, does not go back beyond the year 1840. Since that time practically all that we now regard as learning has been developed. Its first act was to discard various ideas of the fathers. Its latest one has been to revamp some of the underlying principles of those same ancient ideas and label them "up to date." They may be right for all that. We really know very little, most of our so-called knowledge being mere inference.

With the mystery of matter another mystery is combined—that of our solar system. For many years the nebular hypothesis, first propounded by Kant and Sir William Herschel, though later developed by Laplace, was regarded as a satisfactory solution of the problem. It is so no longer. It taught that a vast mass of intensely hot nebulous vapor, revolving about a nucleus, finally condensed enough to break up into one ring after another, and that the rings, thus gradually resulting, broke apart, condensing themselves into single masses, which in turn broke up, so that they formed the basis for later planets with their satellites, the final residuum forming the sun.

Many things still favor such an hypothesis; but it has been severely criticized, nevertheless, if not actually discredited. Some modification of it now appears inevitable; but it is doubtful whether it will ever be entirely discarded. The so-called Capture Theory contains much that is alluring; but it appears to claim more than is easily acceptable. It starts with a spiral nebula, assumes a lot of nucleii which form planetary bodies, and then makes the larger capture the smaller, the sun obtaining planets and the planets satellites. Some sort of a com-

promise between the two theories seems desirable, and such an outcome is easily possible. What is good in each can thus be preserved.

The rings of the nebular hypothesis stretch credulity to the breaking point, and they have always done so; but the nucleii of a spiral nebula under like conditions would be both rational and effective, and they would fit into the other needs of the situation without requiring the rejection of so many scientific opinions. That all previous opinion on the subject has been false is too much to believe. That some of it has been false is highly probable. But it is also highly probable that the Capture Theory does not have a monopoly of all the wisdom available. It is doubtless right in part; but it may also be wrong in part. Ages hence it may be verified to a greater or less extent by long-continued observations of spiral nebulae; but at present conjecture is still necessary, and all conjecture demands a superior brand of common sense. A middle course—the only safe one to take—will be followed in the rest of the argument.

So far as evolution is concerned, it can be said, taking science itself as a guide, that any notion involving the assumption that the amazing order of the universe, its marvelous conservation of energy, and its astonishingly regular sequence of forms—beginning with crystals and ending with the higher types of animal life, including man—can be the result of mere chance, becomes perforce unthinkable as soon as it is apprehended. Purpose and design, that factor so long shunned by physicists but now recognized in teleology, are manifested on every side, so that, as a great scientist and agnostic once said, "Back of it all, somewhere, there is an inscrutable intelligence." There is, and that intelligence is God. Without Him no rational conception of the universe is possible, as men are coming to see apart from religion.

But if our solar system began with a great mass of nebulous matter, spiral or otherwise—there are other forms, notably the annular one in Lyra,—creation may be said to have begun with light. Such nebulous matter is itself phosphorescent, and its nucleii are brighter still. Light, then, was the first product, after attenuated matter, of creation. It is accordingly the thing that should be mentioned first, matter being taken for granted as a condition precedent, since its form was such that it appeared to be little more than light itself.

Nucleii followed luminescence, which again requires that light be placed at the beginning, and those nucleii grew brighter as they condensed. Condensation is due to radiated heat; but it likewise produces heat itself, which is in turn radiated. Now, the smaller the nucleus and the further it is from the center of things, the more rapid the process is likely to be. That will account for the fact that Mars is already old. It must have been the first of the planets to become an incandescent solid and the first to lose its incandescence.

The earth must have followed it, with Venus and Mercury coming later, since they are too near the center of our system to have escaped such retardation. As the larger planets are all still young, they must have followed in due course. Conjecture is all that is possible in matters of this kind; but that much seems reasonable and fairly certain. Genesis is therefore in line with reason when it makes the creation of light the work of the first day.

Furthermore, the word *day* in Hebrew lacks the definiteness of our own "day" and parallels the Egyptian term, as is shown by Dean E. Doumergue in his "Moïse et la Genèse," Paris (p. 100). Professor Naville, the great Egyptologist, is his authority, and he could hardly have better. Even in English the word may be uncertain; for "every dog has his day" cannot possibly refer to a period of twenty-four hours. Neither can the expression, "his day and generation." Much more can be said on the subject; but it must be left for the present.

How long that first day was, no man can tell. Long it must have been and slow in producing results. It belongs in the realm of astronomy, until a time finally came when the earth had assumed a definite shape and was fairly solid. It was by no means rigid, though it was sufficiently fixed to satisfy the conditions of the Archæan Age as described by geologists. The earth had a crust but no water, because the heat was still too great to allow condensation. Vapor there was in abundance, and the earth was steadily contracting so that its crust was sub-

jected more and more to a wrinkling process that had far-reaching consequences.

What its form was we do not know. It is still a matter of dispute. And yet the researches of Sir George Darwin, made in studying the tides, seem to indicate clearly that it was probably not a globe but a pear-shaped body, consisting of what are now the earth and the moon. That body revolved on its axis at a high speed, possibly five hours or less; but it also revolved about its center of gravity in a secondary motion, since, otherwise, it would have at once begun to assume a globular form. The rate of this revolution is uncertain; but the fact cannot be questioned without destroying the theory. Moreover, the two bodies still revolve about their common center of gravity, and each acts precisely as it ought to act on the basis already laid down.

While this condition persisted, there could be no moon. On equally valid grounds, for a period apparently of about the same length, there could be no sun. The process of condensation in so huge a body must have been immeasurably slower than it was on this earth, and the sun is still in its infancy, comparatively speaking. Some hold that its heat is maintained by bombardment from without; but this would require too great a mass of material so far as can now be determined. Others, with a greater show of reason, hold that its heat is continued through its steady condensation and a necessary radiation of the heat thus generated.

That rate of condensation is variously estimated at from four to ten miles in diameter in a century. Such a condensation would develop the required heat, and the heat certainly is developed in some way. Moreover, however solid its nucleus may be, the vast mass of the sun's photosphere is largely composed of incandescent gases, so hot that not even oxygen and hydrogen can unite to form water as they do here on earth at high temperatures. Condensation therefore seems inevitable, as these gases—to say nothing of the nucleus—give off their heat, and that theory is accordingly rational.

But if the sun is condensing, it follows that it will expand as its history is traced backward. If we only go far enough, therefore, the sun must cease to be, and nebulous matter must take its place. In the beginning, then, there was no sun, and there was none for many ages thereafter. There could be none, until condensation had proceeded so far that a definite orb radiating heat and light with a fearful intensity had been produced. That did not happen in the first day, nor yet in the second or third. It took time!

This will be considerably clearer if it is remembered that the more solid a body becomes the more slowly it must condense. Expansion, in a reversal of the process, will necessarily correspond, and the sun, in the early ages, must thus become an impossibility as such. It was a sun in process of formation, but that was all. It could not be said to be a sun, until it began to function as one, and that was comparatively late.

Its enormous bulk, coupled with its present condition, make any dodging of this conclusion impossible. Its diameter is more than one hundred times that of the earth, and its volume surpasses that of the earth about a million and a quarter times. Radiation of heat is a necessary part of the process of condensation, and size is a matter of vital importance in that connection. Moreover, in spite of the effect which size always has upon the condensing power of gravitation, the density of the sun is only about one quarter as great as that of the earth. That is why it is still so young.

The larger planets are young for a similar reason. The density of Saturn is about one seventh of that of the earth, that of Uranus and also of Neptune is approximately one sixth, while that of Jupiter is about one fourth. Their volume is much larger, Jupiter being over thirteen hundred times as great, Saturn approximately seven hundred times as great, Neptune over one hundred times as great, and Uranus about seventy-five times as great. The others have a much smaller volume,—Mars about one quarter of the earth's, Venus about seven eighths, and Mercury about one twentieth.

The density of Mars is about half that of the earth, that of Venus is about nineteen twentieths as great, while that of Mercury is greater by a quarter. A comparison of relative masses shows Mercury with about a fifteenth of that of

the earth, Venus with about five sixths, Mars with less than an eighth, Jupiter with over three hundred times as much, Saturn with over ninety-three times as much, Uranus with about thirteen times as much, and Neptune with over seventeen times as much. The sun naturally has more than all the rest put together many times over. Its mass is over three hundred and twenty-five thousand times that of the earth. Density is the relation sustained by mass and volume, the former being divided by the latter to obtain it. Mercury is relatively the most dense and Saturn the least. Density, however, does not necessarily imply rigidity. A heat factor affects that problem and practically settles it. Incidentally, it becomes clear that the large planets must be far hotter than the small ones, and that consideration will help in the effort to grasp the salient points with regard to the sun's development.

Relative masses affect relative gravities, and they do so in the ratio of the masses divided by the squares of the radii. Thus, the moon, with a mass only about one eighty-first of that of the earth, though its radius is over a fourth as great as the earth's, has a relative gravity equal to about one sixth of that of the earth. What would weigh a pound on the earth would accordingly weigh only about two and two-thirds ounces on the moon; but it would weigh over two and two-thirds pounds on Jupiter, a little over five and a half ounces on Mars, something over thirteen and a half ounces on Uranus, and a little over nineteen and a half ounces on Neptune. It would weigh about twenty-seven and a half pounds on the sun.

Another curious circumstance is the fact that all the smaller planets rotate on their axes in about twenty-four hours, while all the larger ones, as far as is known, rotate in about ten. The larger ones therefore still show the vigor of youth, for it is supposed that planets slow down with age as men are wont to do. The moon, which has a density only about three fifths of that of the earth, is nevertheless dead, and it rotates so slowly that we never see its other side. The sun, on the contrary, with a diameter about one hundred and eight times that of the earth, rotates in about twenty-five days. It is therefore the liveliest member of the system. Figuratively speaking, it is still an infant, the larger planets are in their youth, the earth and Venus are in their prime, Mars and, apparently Mercury, are old, and the moon is dead.

It must now be clear that there was a time when the earth was incandescent, just as the sun is today. When it had cooled sufficiently, it ceased to emit light and crust-making of some sort, possibly a kind of rock-making, began. It was then the Archaean Age. At first there was only vapor, and it formed a dense cloud-cap enveloping everything. In time the rain came; but the heated earth sent it back as vapor. In the meantime the surface was growing more and more irregular from contraction, and when the water could finally do so it began to gather in the depressions and form seas.

When at last the oceans were outlined and the earliest rocks that can now be studied were formed, water plants appeared and invertebrates had their beginning. It was an age of sweltering heat and incessant rain, of constant dampness and unending clouds, because no other outcome was possible under the conditions prevailing. The cloud-cap enveloped all, and the warm earth kept it in being. That is the conclusion of Professor Lowell, the astronomer, and it abundantly satisfies the needs of the situation, being entirely rational.

The polar regions were probably the only ones that had sufficiently cooled to make even marine life possible, and the assumption—from proper data—that tropical life began at the north pole is therefore sound. Conditions at the other pole were peculiar, and great changes there have so altered the situation that conclusions concerning it are less reliable. That life began at one or both of the poles, and that it was marine and tropical, may be regarded as certain; for that supposition tallies not only with astronomical considerations of a weighty sort but also with an imposing array of geological facts.

Thus far there is no real conflict with Genesis; for the firmament was merely the sky viewed as a reality—not as a gas called air—by men devoid of all scientific knowledge, and the waters above it were the rain and the cloud-cap, while those

below it were the seas and lakes and rivers that gradually took on definite shape and form. This idea of things is not peculiar to the Bible; for it is essentially the same as that found in the Rig-Veda of the Hindus, in which the clouds become mountains at times and the rain in them become waters where dwell various gods of the sky. One of these, a god of lightning, was actually named "Son of the Waters." To them these waters were as real as any on the surface of the earth, and no primitive mind would be able to see the matter in any other light. Gravitation is a modern theory. We forget that.

If Genesis here omits all mention of life, the detail is unimportant; for the account is so brief that *minutiæ*, such as these forms of life certainly are, would necessarily be ruled out, because they could be inferred from what follows. Salient points alone would be in order, and salient points are all that the narrative includes in any of its parts. The story is not a treatise on geology nor yet a handbook of scientific information. It is merely a general outline of a popular sort covering things that now require a thousand pages or more to deal with details in an adequate fashion. Astronomy as well as geology must be reckoned with, and details are certainly out of place.

When the world processes had proceeded far enough to make the wrinkling of the earth's crust sufficiently great, the oceans were permanently outlined and partly filled by the increasing condensation of water from above the firmament, or, in other words, from the cloud-cap. This was the Devonian Age of geology, during which the continents began to assume their proper form and the vertebrate fishes began to people the waters of the sea. Vegetation also appeared on the dry land, although the cloud-cap, with its incessant rain, still persisted. Such light as there was must have been dim indeed; for the sun did not yet dominate the earth, its own lack of development making the cloud-cap too great an obstacle to be overcome. By this time it doubtless did emit both light and heat, and the light must have filtered through the clouds to some extent; but, as astronomy has at last made clear, the sun was not yet a factor in the problem, of such importance that it needs to be reckoned with.

Corresponding to this period is the third day in Genesis, during which, as it there appears, the oceans took on a definite shape, the continents assumed a distinct form, the land began to be clothed with vegetation—here called grass as the simplest and most comprehensive word available (it was not so called as a technical scientific actuality, because the very idea of such an application of the term in this connection is preposterous),—and an orderly progression of vegetable forms was set in motion. That progression ultimately included various herbs and trees; for it continued without interruption into the next period, which was the Carboniferous Age of the geologists.

For that reason, in apparent though not in real conflict with geology, herbs and trees, yielding fruit, are grouped with the developments of the third day, a method of procedure quite natural for an oriental or a Semite, no matter how odd it may seem to an occidental; and no mention is therefore made of life in any form in connection with the fourth day. The ground had already been sufficiently covered in what was said about the plants of the third day, since an unbroken development, which united the two periods closely, was the basis for the remarks there made. Differentiation was not necessary, and it was not resorted to for that reason.

The fourth day had other peculiarities of a much more impressive kind and of a totally different sort, which it was desirable to set forth without any distracting elements. Things that belonged together were thus kept together, even if a strict logical treatment did demand the differentiation of progressive plant development, and the mind was thus left free to grasp the great features of each period without any tendency to confusion. The message was to uneducated men, not to savants, and their needs were the first consideration.

Modern critics have great difficulty in recognizing this fact, and they therefore blunder in their treatment of such matters. Their own point of view—they never realize how radically it differs from that of an ancient Hebrew or how different it is from that of a modern one, for that matter—is made a sort of in-

fallible test for what is or ought to be the content of the words employed, and with that they rest content, throwing the blame of any apparent error or discrepancy on the Scripture text.

The real problem to be considered includes the needs of the people first affected, their mental processes, their lack of modern education and modern ideas, their point of view, the requirements of a sound historical perspective—critics do not think of that point,—and the best method of transferring the idea from the teacher to the taught. Pedagogics, as applied to primitive minds, is accordingly another important element in the problem itself. That shuts out imperatively many of the fine distinctions of modern criticism. It also demands a method of procedure such as appears in the Scriptures. Broad general principles, without confusing details or fine discriminations, and a segregation of things that differ, so that those which belong together may be apprehended together, are the first requisites of inspiration for such minds. They will then comprehend what is necessary, and succeeding generations will be able to do the same thing without difficulty, providing the critics will only refrain from befogging the situation with their learning. That will explain the puzzling peculiarities of the fourth day, which are in a class by themselves; but the elucidation of this part of the account is another story which must be left for the next paper.

## Autobiography of Abraham Lincoln

This characteristic sketch was prepared by Mr. Lincoln at the request of a friend, for use in preparing a campaign biography in 1860. It is preserved in "Abraham Lincoln: Complete Works." Comprising his speeches, letters, state papers, and miscellaneous writings.



BRAHAM LINCOLN was born February 12, 1809, then in Hardin, now in the more recently formed county of La Rue, Ky. His father, Thomas, and grandfather, Abraham, were born in Rockingham county, Va., whither their ancestors had come from Berks county, Pa. His lineage has been traced no farther back than this. The family were originally Quakers, though in later times they have fallen away from the peculiar habits of that people. The grandfather, Abraham, had four brothers—Isaac, Jacob, John, and Thomas. So far as known, the descendants of Jacob and John are still in Virginia. Isaac went to a place where Virginia, North Carolina and Tennessee join; and his descendants are in that region. Thomas came to Kentucky, and after many years died there, whence his descendants went to Missouri. Abraham, grandfather of the subject of this sketch, came to Kentucky, and was killed by Indians about the year 1784. He left a widow, three sons, and two daughters. The eldest son, Mordecai, remained in Kentucky till late in life, when he removed to Hancock county, Ill., where soon after he died, and where several of his descendants still remain. The second son, Josiah, removed at an early day to a place on Blue River, now within Hancock county, Ind., but no recent information of him or his family has been obtained. The eldest sister, Mary, married Ralph Crume, and some of her descendants are now known to be in Breckenridge county, Ky. The second sister, Nancy, married William Brumfield, and her family are not known to have left Kentucky, but there is no recent information from them. Thomas, the youngest son, and father of the present subject, by the early death of his father and very narrow circumstances of his mother, even in childhood, was a wandering laboring boy, and grew up literally without education. He never did more in the way of writing than to bunglingly write his own name. Before he was grown he passed one year as a hired hand with his uncle Isaac on Watauga, a branch of the Holston River. Getting back into Kentucky, and having reached his twenty-eighth year, he married Nancy Hanks—mother of the present subject—in the year 1806. She also was born in Virginia; and relatives of hers of the name of Hanks, and of other names, now reside in Coles, in Macon, and in Adams county, Ill., and also in Iowa. The present subject has no brother or sister of the whole or half blood. He had a sister older than himself, who was

grown and married, but died many years ago, leaving no child; also, a brother, younger than himself, who died in infancy. Before leaving Kentucky he and his sister were sent, for short periods, to A B C schools, the first kept by Zachariah Riney, and the second by Caleb Hazel.

At this time his father resided on Knob Creek, on the road from Bardstown, Ky., to Nashville, Tenn., at a point three or three and a half miles south or southwest of Atherton's Ferry, on the Rolling Fork. From this place he moved to what is now Spencer county, Ind., in the autumn of 1816, Abraham then being in his eighth year. This removal was partly on account of slavery, but chiefly on account of the difficulty in land titles in Kentucky. He settled in an unbroken forest, and the clearing away of surplus wood was the great task ahead. Abraham though very young, was large for his age, and had an axe put into his hands at once; and from that time till within his twenty-third year he was almost constantly handling that most useful instrument—except, of course, in plowing and harvesting seasons. At this time Abraham took an early start as a hunter, which was never much improved afterward. A few days before the completion of his eighth year, in the absence of his father, a flock of wild turkeys approached the new log cabin, and Abraham, with a rifle-gun, standing inside, shot through a crack and killed one of them. He has never since pulled a trigger on any larger game. In the autumn of 1818 his mother died; and a year afterward his father married Mrs. Sally Johnston at Elizabethtown, Ky., a widow with three children of her first marriage. She proved a good and kind mother to Abraham, and is still living in Coles county, Ill. There were no children of this second marriage. His father's residence continued at the same place in Indiana till 1830. While here Abraham went to A B C schools by littles, kept successfully by Andrew Crawford, —— Sweeney, and Azel W. Dorsey. He does not remember any other. The family of Mr. Dorsey resides in Schuyler county, Ill. Abraham now thinks that the aggregate of all his schooling did not amount to one year. He was never in a college or academy as a student, and never inside of a college or academy building till since he had a law license. What he has in the way of education he has picked up. After he was twenty-three, and had separated from his father, he studied English grammar—imperfectly, of course, but so as to speak and write as well as he now does. He studied and nearly mastered the six books of Euclid since he was a member of Congress. He regrets his want of education, and does what he can to supply the want. In his tenth year he was kicked by a horse, and apparently killed for a time. When he was nineteen, still residing in Indiana, he made his first trip upon a flat-boat to New Orleans. He was a hired hand merely, and he and a son of the owner, without other assistance, made the trip. The nature of part of the "cargo-load," as it was called, made it necessary for them to linger and trade along the sugar-coast; and one night they were attacked by seven negroes with intent to kill and rob them. They were hurt some in the mêlée, but succeeded in driving the negroes from the boat, and then "cut cable," "weighed anchor," and left.

March 1, 1830, Abraham having just completed his twenty-first year, his father and family, with the families of the two daughters and sons-in-law of his stepmother, left the old homestead in Indiana and came to Illinois. Their mode of conveyance was wagons drawn by ox-teams, and Abraham drove one of the teams. They reached the county of Macon, and stopped there some time within the same month of March. His father and family settled a new place on the north side of Sangamon River, at the junction of the timber-land and prairie, about ten miles westerly from Decatur. Here they built a log cabin, into which they removed, and made sufficient of rails to fence ten acres of ground, fenced and broke the ground, and raised a crop of sown corn upon it the same year. These are, or are supposed to be, the rails about which so much is being said just now, though these are far from being the first or only rails ever made by Abraham.

The sons-in-law were temporarily settled in other places in the country. In the autumn all hands were greatly afflicted with ague and fever, to which they had not been used, and by which they were greatly discouraged, so much so that they determined on leaving the country. They remained, however, through the suc-

ceeding winter, which was the winter of the very celebrated "deep snow" of Illinois. During that winter, Abraham, together with his stepmother's son, John D. Johnston, and John Hanks, yet residing in Macon county, hired themselves to Denton Offutt to take a flatboat from Beardstown, Ill., to New Orleans; and for that purpose were to join him—Offutt—at Springfield, Ill., so soon as the snow should go off. When it did go off, which was about the first of March, 1831, the county was so flooded as to make travelling by land impracticable; to obviate which difficulty they purchased a large canoe, and came down the Sangamon River in it. This is the time and the manner of Abraham's first entrance into Sangamon county. They found Offutt at Springfield, but learned from him that he had failed in getting a boat at Beardstown. This led to their hiring themselves to him for \$12 per month each, and getting the timber out of the trees, and building a boat at Old Sangamon town on the Sangamon River, seven miles northeast of Springfield, which boat they took to New Orleans, substantially upon the old contract.

During this boat-enterprise acquaintance with Offutt, who was previously an entire stranger, he conceived a liking for Abraham, and, believing he could turn him to account, he contracted with him to act as clerk for him, on his return from New Orleans, in charge of a store and mill at New Salem, then in Sangamon, now in Menard county. Hanks had not gone to New Orleans, but having a family, and being likely to be detained from home longer than at first expected, had turned back from St. Louis. He is the same John Hanks who now engineers the "rail enterprise" at Decatur, and is a first cousin to Abraham's mother. Abraham's father, with his own family and others mentioned, had, in pursuance of their intention, removed from Macon to Coles county. John D. Johnston, the stepmother's son, went to them, and Abraham stopped indefinitely and for the first time, as it were, by himself at New Salem, before mentioned. This was in July, 1831. Here he rapidly made acquaintances and friends. In less than a year Offutt's business was failing—had almost failed—when the Black Hawk War of 1832 broke out. Abraham joined a volunteer company, and, to his own surprise, was elected captain of it. He says he has not since had any success in life which gave him so much satisfaction. He went to the campaign, served three months, met the ordinary hardships of such an expedition, but was in no battle. He now owns, in Iowa, the land upon which his own warrants for the service were located. Returned from the campaign, and encouraged by his great popularity among his immediate neighbors, he the same year ran for the Legislature, and was beaten—his own precinct, however, casting its votes 277 for and 7 against him—and that, too, while he was an avowed Clay man, and the precinct, the autumn afterward, giving a majority of 115 to General Jackson over Mr. Clay. This was the only time Abraham was ever beaten on a direct vote of the people. He was now without means and out of business, but was anxious to remain with his friends, who had treated him with so much generosity, especially as he had nothing elsewhere to go to. He studied what he should do—thought of trying to study law—rather thought he could not succeed at that without a better education. Before long, strangely enough, a man offered to sell, and did sell to Abraham and another as poor as himself, an old stock of goods on credit. They opened as merchants; and he says that was *the store*. Of course they did nothing but get deeper and deeper in debt. He was appointed postmaster at New Salem—the office being too insignificant to make his politics an objection. The store winked out. The surveyor of Sangamon offered to depute to Abraham that portion of his work which was within his part of the county. He accepted, procured a compass and chain, studied Flint and Gibson a little, and went at it. This procured bread, and kept soul and body together. The election of 1834 came, and he was then elected to the Legislature by the highest vote cast for any candidate. Major John T. Stuart, then in full practice of the law, was also elected. During the canvass, in a private conversation, he encouraged Abraham to study law. After the election he borrowed books from Stuart, took them home with him and went at it in good earnest. He studied with nobody. He still mixed in the surveying to pay board and clothing bills. When the Legislature met, the law-books were dropped, but were taken up

again at the end of the session. He was re-elected in 1836, 1838 and 1840. In the autumn of 1836 he obtained a law-license, and on April 15, 1837, removed to Springfield and commenced the practice—his old friend Stuart taking him into partnership. March 3, 1837, by a protest entered upon the "Illinois House Journal" of that date, at pages 817 and 818, Abraham, with Dan Stone, another representative of Sangamon, briefly defined his position on the slavery question; and, so far as it goes, it was then the same that it is now. The protest is as follows:

"Resolutions upon the subject of domestic slavery having passed both branches of the General Assembly at its present session, the undersigned hereby protest against the passage of the same.

"They believe that the institution of slavery is founded on both injustice and bad policy, but that the promulgation of abolition doctrines tends rather to increase than abate its evils.

"They believe that the Congress of the United States has no power under the Constitution to interfere with the institution of slavery in the different states.

"They believe that the Congress of the United States has the power, under the Constitution, to abolish slavery in the District of Columbia, but that the power ought not to be exercised unless at the request of the people of the district.

"The difference between these opinions and those contained in the above resolutions is their reason for entering this protest.

"DAN STONE,  
"A. LINCOLN,

*"Representatives from the County of Sangamon."*

In 1838 and 1840 Mr. Lincoln's party voted for him as Speaker, but, being in the minority, he was not elected. After 1840 he declined a re-election to the Legislature. He was on the Harrison electoral ticket in 1840, and on that of Clay in 1844, and spent much time and labor in both of these canvasses. In November, 1842, he was married to Mary, daughter of Robert S. Todd, of Lexington, Ky. They have three living children, all sons; one born in 1843, one in 1850, and one in 1853. They lost one, who was born in 1846.

In 1846 he was elected to the Lower House of Congress, and served one term only, commencing in December, 1847, and ending with the inauguration of General Taylor, in March, 1849. All the battles of the Mexican War had been fought before Mr. Lincoln took his seat in Congress, but the American army was still in Mexico, and the treaty of peace was not fully and formally ratified till the June afterward. Much has been said of his course in Congress in regard to this war. A careful examination of the "journal" and *Congressional Globe* shows that he voted for all the supply measures that came up, and for all the measures in any way favorable to the officers, soldiers, and their families, who conducted the war through; with the exception that some of these measures passed without yeas and nays, leaving no record as to how particular men voted. The "journal" and *Globe* also show him voting that the war was unnecessarily and unconstitutionally begun by the President of the United States. This is the language of Mr. Ashmun's amendment, for which Mr. Lincoln and nearly or quite all other Whigs of the House of Representatives voted.

Mr. Lincoln's reasons for the opinion expressed by this vote were briefly that the President had sent General Taylor into an inhabited part of the country belonging to Mexico, and not to the United States, and thereby had provoked the first act of hostility; in fact, the commencement of the war; that the place, being the country bordering on the east bank of the Rio Grande, was inhabited by native Mexicans, born there under the Mexican government, and had never submitted to, nor been conquered by, Texas or the United States, nor transferred to either by treaty; that although Texas claimed the Rio Grande as her boundary, Mexico had never recognized it, and neither Texas nor the United States had ever enforced it; that there was a broad desert between that and the country over which Texas had actual control; that the country where hostilities commenced, having once belonged to Mexico, must remain so until it was somehow legally transferred, which had never been done.

Mr. Lincoln thought the act of sending an armed force among the Mexicans was unnecessary, inasmuch as Mexico was in no way molesting or menacing the

United States or the people thereof; and that it was unconstitutional, because the power of levying war is vested in Congress, and not in the President. He thought the principal motive for the act was to divert public attention from the surrender of "Fifty-four, forty, or fight" to Great Britain, on the Oregon boundary question.

Mr. Lincoln was not a candidate for re-election. This was determined upon and declared before he went to Washington, in accordance with an understanding among Whig friends, by which Colonel Hardin and Colonel Baker had each previously served a single term in this same district.

In 1848, during his term in Congress, he advocated General Taylor's nomination for the presidency, in opposition to all others, and also took an active part for his election after his nomination, speaking a few times in Maryland, near Washington, several times in Massachusetts, and canvassing quite fully his own district in Illinois, which was followed by a majority in the district of over 1,500 for General Taylor.

Upon his return from Congress he went to the practice of the law with greater earnestness than ever before. In 1852 he was upon the Scott electoral ticket, and did something in the way of canvassing, but owing to the hopelessness of the cause in Illinois he did less than in previous presidential canvasses.

In 1854 his profession had almost superseded the thought of politics in his mind, when the repeal of the Missouri Compromise aroused him as he had never been before.

In the autumn of that year he took the stump, with no broader practical aim or object than to secure the re-election of Hon. Richard Yates to Congress. His speeches at once attracted a more marked attention than they had ever before done. As the canvass proceeded he was drawn to different parts of the state outside of Mr. Yates' district. He did not abandon the law, but gave his attention by turns to that and politics. The State Agricultural Fair was at Springfield that year, and Douglas was announced to speak there.

In the canvass of 1856 Mr. Lincoln made over fifty speeches, no one of which, so far as he remembers, was put in print. One of them was made at Galena, but Mr. Lincoln has no recollection of any part of it being printed, nor does he remember whether in that speech he said anything about a Supreme Court decision. He may have spoken upon that subject, and some of the newspapers may have reported him as saying what is now ascribed to him; but he thinks he could not have expressed himself as represented.

## Joshua, the Man

### A Study in Character

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO



HERE is a way of studying religious biography which makes the Bible characters like so many talion dips,—all alike and without a particle of expression. We see this not infrequently illustrated in writings of former days. The characteristics attributed to one apply just as well to every other one. Character is individual, and individuality is distinguished by differences. Character is built upon an idea, and he who does not catch the idea of a character, in its differences, too, that distinguish it from others, fails in his study.

Last month we had a study of the Book of Joshua. We now study the remarkable man who is its central figure.

Joshua was born a slave in the brickfields of Egypt about the time Moses fled to Midian, and he shared the servitude of his people until forty years later when Moses returned to lead them out of bondage.

His first appearance upon the scene is as a military leader in the battle with Amalek, after the children of Israel had been but a few days across the Red Sea. Here, with an undisciplined mob of slaves at his command, he achieved such a victory over the warlike Amalekites as to place him at once in the front rank of military chieftains. The story of this battle and victory was of such import-

ance that God directed Moses to "write it for a memorial in a book" (Ex. xvii. 14). He was chosen Moses' minister and lieutenant general.

He appears again at Sinai, upon the reception of the law. Sinai passed and the border of the promised land reached, he was one of the twelve who were sent to explore the unknown country, and was one of the two only—Caleb besides himself—who had the courage and good sense to make a truthful report. The report of the ten cowardly spies caused a revolt, as a punishment for which God sent the Israelites upon a thirty-eight years' wandering, of which time we know absolutely nothing. Meanwhile, those who were twenty years of age and upwards at the time of the exodus died, the degradation and cowardice begotten of their servitude were purged away, and the renewed nation was developed and disciplined up to a better stage of manhood for the conflict to be endured in the conquest for their future homes.

Emerging from that dark and unknown period, Joshua was still the faithful companion of Moses. When a few months later Moses came to die, Joshua was by him solemnly and publicly invested with chief authority over the people, which act was sanctioned by God himself. He thus appears at the head of the Jewish people in what was perhaps the most momentous period of their history. In his subsequent conduct of the Jewish conquest-wars, the record makes him to stand forth as the chiefest general of all Jewish times.

The essential idea of Joshua's character was *military*. He is above all others, the Jewish Hero.

And was not the great Moses a military man? Yes, but he was greater as a lawgiver, statesman, or philosopher; Joshua was neither lawgiver, statesman, nor philosopher, but simply a soldier. And was not David also a great military man? Yes, but he was king, poet, scholar, as well; Joshua was neither king, poet, nor scholar, but simply a soldier.

Analyzing the elements of Joshua's character, we shall see the distinguishing qualities that entered into his make up to be—

### 1: *His implicit faith.*

Faith is the central principle and also the energizing power of true religious character. Joshua possessed faith in common with all the saints of God, but the peculiarity of his faith is its *implicitness*. It was without flaw. It embraced the whole man. He had no reservations whatever. It seems never to have occurred to him to doubt God. With all simplicity of heart and with all trust he went about his work and did it without question.

Doubtless it will be agreed that if a man is entitled to have any faith in God, he is entitled to have such faith. And still farther, not only will we say that he may have such faith, but we will say that we ought to have such faith, for it is but the natural and logical reach of any—the least—faith in God. Joshua had it, and it is therefore proof that we may have it.

Faith being the central principle and the energizing power of religious character, it will issue in results and appear in fruits. As an element resulting from his faith, we may notice what, for want of a better term to express our meaning and using a French word, we may call

### 2. *His abandon.*

This appears in his entire surrender of himself to, and whole-souled and glad prosecution of, his work. He utterly abandoned himself, and that self-deserted self was with all its powers put at the disposal of Him who called him to His service. He was no half-and-half sort of man, for he had put into his begun career all there was of him. There could be no giggling back—only a facing the future and a going ahead, come what will. Sink or swim, survive or perish, live or die—here goes!

While this element, as resulting from faith in God, is one of self-negation, I think that, if scrutinized closely, it will be seen to partake also of confidence in self,—not in self as self, but in self as the chosen instrument of God. While Joshua believed in the God who called him, he also believed that he himself was called of God, and that therefore he was the man to lead God's host to certain victory.

This idea is a source of tremendous power. It is shared by all great commanders and leaders. Napoleon believed himself to be the Man of Destiny. Attila, the Hun, thought he was the Scourge of God. Mohammed of Arabia, Gustavus Adolphus of Sweden, Cromwell of England, believed in their divine call.

In none of Joshua's career do we see anything of self-reservation. At the first he entirely surrendered himself unto God, and so had no one but God to depend upon and trust in. There was naught of uncommitted self left to depend upon, so as to divide his trust in God.

And is not Christian *abandon* the great need of the present time? Does not the want of it explain much of the weakness of current Christianity? To make it personal, are not our own characters as individual Christians defective, sadly defective, just here? Many have no hearty faith in God, nor in themselves as God's. They have neither joy nor freedom in service, because their consciences condemn them as working on the other side. And the secret of the thing is this: they have no *abandon* now, because they did not abandon themselves at the initial point of Christian life. They said, "Lord, I give myself to Thee," and they did not do it. They solemnly vowed to obey God, to be guided in all things by the precepts, principles, and spirit of His word; but they do not do it. Oh, for whole-hearted Joshuas in the service of God today!

As a third element of Joshua's character may be mentioned

3. *His unflinching courage*; and so closely connected with it as to be inseparable from it, should be mentioned and considered in company with it,

4. *His unhesitating obedience*.

Courage that does not issue in obedience when the test comes, is nothing but empty braggadocio, and obedience in straits or in danger is the evidence of courage.

There is something in these two qualities that compels the admiration of men. Even cowards applaud them. Joshua, so far as we can see, possessed them to the fullest extent. He seems to have feared neither man nor the devil nor the most forbidding circumstances in nature. Whether it was with undisciplined and poorly armed slaves to fight the Amalekites; whether it was as a scout to reconnoitre among the giant sons of Anak; whether it was to march three millions of men, women and children dry-shod through a flooded river; whether it was to take a city by assault or by ram's horns; whether it was to command the sun and moon to stand still; whether it was to crucify his most humane feelings in the execution of strict judgment upon Achan and his family; or whether it was to pick up the heaven-fallen manna and eat his breakfast, or to take of the old corn of the land after the manna had ceased and eat his dinner, it was all the same to him. If God told him to do a thing, if he had a duty to do, he did it. He had the courage to obey and the obedience to do. Courage and obedience are indispensable to the leaders, and indeed indispensable to any one who would act an at all creditable part in life.

Cowardly men—and cowardice is seen when a man, confronted with an order to duty, fails to act—and therefore disobedient men, are the men who are troubled about "the philosophy of things," which, reduced to its lowest terms, is verbosely, about this: they philosophize in order to cover up their cowardice and disobedience, and they argue on as a desperate make-shift to maintain a decent self-respect in their own eyes, which is possible only after they have hoodwinked their judgment or blinded their conscience.

None of that for Joshua. He was not troubled about "the philosophy of things," like Moses who hesitated about the quails and the waters of Meribah; or like Jeremiah, distinguished for his optical fluidity, who used to sadly and doubtingly and weepingly argue with the Almighty as to the effect of his prophecies. Joshua looked to his orders and let the philosophy of things take care of itself. God told him to do a thing, and that was enough; he did it.

Right here are qualities that greatly need to be infused into the Christian character of today—*unflinching courage* and *unhesitating obedience*.

I suppose it is perfectly proper to say that, in these times, there is not a man or woman of even a respectable degree of intelligence who, with regard to general matters of faith and practice, does not know what is right. We are well

instructed, but not so well conducted. Conduct does not keep time to knowledge. Men are courageous when there are no foes to face. That may be bravery, and it may be brag. How is it when obedience costs something? when it is unpopular? when it goes against public opinion? when it separates from friends? when it produces conflict? when it touches the pocket? How many are they who, under such circumstances, have the courage to stand right straight up to principle, truth, right, and act accordingly through thick and thin? Few, few. Rectitude, erect standing, spinal perpendicularity, backbone—these are sadly wanted.

As one has well said, speaking of a certain class of people: "They are born without backbone—they are of the vermicular kind. It is just as impossible for them to stand erect on a certainty of right and brave public opinion, as for an earthworm to take to itself legs and walk. All that can be hoped for them is that when the road is well traveled and popular, they will wriggle along it in masses."

These qualities are not only wanting among men at large, but above all are they needed in Christian character.

Still further: What business has a Christian man, i. e., one who has abandoned himself, self-judgment and all, and has vowed to take God's word as his guide in all things, to have any question as to "the philosophy of things." Where God has spoken by plain command or precept, by principle with plain inference, who are you and I that we should presume to question? How dare we refuse to obey them when obedience is required? How criminal to violate them!

Who ought to be leaders in religious and moral questions? or, in other words ought to have a Joshua character? Ministers ought to have it? Oh, yes, and office bearers in the church ought to have it. Members of the church, every one, ought to have it. Who can be expected to be leaders in Christian things if not Christian themselves?

At a state dinner a Frenchman was called on for a toast, and he gave this: "France—may she be like the moon, dispelling darkness by her benignant light." An Englishman was next called on, and he gave this: "England—may she be like the sun, the joy and strength of the earth." Then Franklin, as an American, was called on, and he gave this: "America—may she be like Joshua, who commanded the sun and moon to stand still, and they obeyed him."

Would that all we American Christians—all others, for that matter—could exemplify the meaning of the word "Joshua," *Jehovah's help*, doing our utmost aiding to bring all into obedience to Jesus Christ. With implicit faith, with abandon, with unflinching courage, with unhesitating obedience, surely in the world warfare and work we shall be *Jehovah's help*.

\* \* \*

### Your Heavenly Father Knows

He knows of what material He has made you. He knows the composition of the body—the frame, the arteries, the tissues, the nerves. He knows what is needfull for the support of the body. He knows its capacity for endurance, and He takes account of every infirmity. "He considereth our frame; He remembereth that we are dust." He knows how to "temper the wind to the shorn lamb." "Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Yes, much better. They have their brief day on earth, fall to the ground unnoticed by us and disappear forever. The I, the ego, the human soul, continues to live and remember and anticipate and hope and realize things which the bird, or brute, could never know. Are we not much better than they? There have been winters so cold that the birds froze and fell from their perches. There have been exigencies when the devout saint has languished and died, unhelped, uncared for. And yet, no one of us would exchange estates with the bird.—*Journal and Messenger*.

\* \* \*

A pastor, in one of our cities, resigned his church because he wanted to found a church of entirely good people without sin. In the first place, the best saints deplore their own sinfulness; and in the second, such a church would not have him for pastor. He needs to pray for more humility.—*West. Recorder*.

# The Club

## The Sprinkled Book

BY THE REV. H. W. CONGDON.

HE sprinkled book is the one mentioned in Hebrews 9:19-21: "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats—and sprinkled both the book and all the people, saying: This is the blood of the covenant which God hath enjoined with you." Evidently the writer of *Hebrews* believed that Moses wrote a book, called the *Book of the Covenant*.

Among the various books of the Pentateuch, we find one which answers this description (Ex. 24:4-8). "And Moses wrote all the words of Jehovah. And he took the Book of the Covenant and read in the audience of the people. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which Jehovah hath made with you *concerning all the words*." As respects its authorship it certainly was not Mosaic. It contained the words of Jehovah, and these words were written down by Moses at the divine dictation. This Book of the Covenant is not the Pentateuch. This book was written in the first year of the Exodus (Ex. 19:1); Leviticus in the second year of the Exodus, Lev. 1:1; while Numbers and Deuteronomy were not written till the 39th year out of Egypt. Besides, the last sixteen chapters of Exodus itself were not written until some time after the writing of the Book of the Covenant. If any of the contents of the Pentateuch were written out before this book, it was only some small portions, as for example, those mentioned in Ex. 17:14; Num. 21:14. The Book of the Covenant is consequently, a document apart, by itself. Where then, is it in our present Bible?

This Book is alleged to contain the words of Jehovah pertaining to the covenant; indeed, the very words of the covenant itself, as propounded by Jehovah himself to the people for their acceptance. Now we find the first proposition to make such a covenant recorded in Exodus 19:5, 6: "Now therefore, if ye will obey my voice and keep my covenant, ye shall be unto me a kingdom of priests and a holy nation." This proposition was accepted by the people. Then, on the third day thereafter, God began to give the terms of His covenant, its requirements, laws and obligations.

The first part of the Covenant God gave without any human mediator. "Jehovah spake with you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only a voice" (Deut. 4:12). "Jehovah talked with you face to face in the Mount, out of the midst of the fire, saying;" and here follow the Ten Commandments (Deut. 5:4). These commandments form the first section of the Book of the Covenant (Ex. 20th).

It should be carefully noticed that the Ten Commandments were not originally written on the tables of stone. The first copy on stone was not written until more than a month after the ratification of the covenant; and the copy finally laid up in the Ark was not written till more than three months, perhaps more, after this; while the copy contained in Deuteronomy was not made till after the lapse of 39 years more. The copy of the Ten Commandments which prefaches the Book of the Covenant is the original copy, written down by Moses as spoken out of the cloud. That these commandments are an integral and essential part of the covenant itself, is shown by the fact that they were deposited in the Ark of the Covenant. The tables of stone were prepared for the Ark, (Ex. 31:18; Deut. 10:1, 2); as a part of the symbolism of the Tabernacle, they became the foundation of Jehovah's throne as King of Israel, dwelling in the midst of His people. "Justice and judgment are the foundation of Thy throne; mercy and truth go before Thy face." (Ps. 89: 14; 97:2).

The rest of the contents of the Book of the Covenant—Chaps. 21-23,—were given subsequently to the Ten Commandments, but in immediate connection with

them. After the voice, the people entreated God not to speak any more directly to them, but through Moses as a mediator. Accordingly Moses went up into the Mount and received the remainder of the laws to propound to the people (Ex. 21:1). It would seem that he was engaged in writing down these laws at the dictation of Jehovah forty days and forty nights (Deut. 10:10). That they were given in immediate connection with the Ten Commandments appears from Deut. 4:14: "And Jehovah commanded me at that time"—the time of the ten words—"to teach you statutes and judgments." "But as for thee, stand thou here by me, and I will speak unto thee all the Commandments which thou shalt teach them" (Deut. 5:31).

This then is the distinct claim of this Book, that it was given directly by Jehovah himself, and that its words were written down by Moses as they came from the mouth of God. There was no inspiration, illumination or suggestion on the part of Moses; but a verbal dictation to him on the part of God.

This book of the Covenant was Israel's national constitution. When it was ratified as described in Ex. 24th, Israel became organized as a nation; they became Jehovah's people by virtue of the blood of the covenant. He was now their king, and took the whole nation into His fellowship and under His protection. This fellowship of Jehovah with His people upon the ratification of the covenant was beautifully expressed in the communion of the sacrificial meal which He held with the elders, the representatives of the people, upon the mountain. This is the meaning of the *theophany of the Elders*,—the fellowship and communion with his people of the newly formed kingdom of Israel.

The Book of the Covenant was therefore, the very foundation of Israel's national life. It was a code of laws binding alike on all,—on people, rulers and king. It defined the rights and duties of the people to one another, and it enforced these rights and duties by divine authority and the penalties of divine justice. It put all the members of the Hebrew commonwealth,—the poor, the widow, the fatherless, and even the stranger, under the immediate protection of Jehovah, the Almighty Ruler.

Referring to these laws in his last instructions to the people, Moses said: "If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, matters of controversy within thy gates, then shalt thou arise and get thee up unto the place which Jehovah thy God shall choose, and thou shalt do according to the sentence which they of that place which Jehovah shall choose, shall show thee, and thou shalt observe to do according to all that they inform thee, according to the sentences of the law which they shall teach thee. And the man that will do presumptuously, and will not hearken unto the priest that standeth there to minister before Jehovah, thy God or unto the Judge, even that man shall die" (Deut. 17:8-12); "The priests, the sons of Levi, shall come near, and by their word shall every controversy and every stroke be tried." (Deut. 21:5.)

Again, "When thou art come unto the land which Jehovah, thy God, giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, thou shalt in any wise set a king over thee whom Jehovah, thy God, shall choose. . . And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests, the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear Jehovah, his God, to keep all the words of this law, and these statutes, to do them" (Deut. 17:14; s. q.). This was "the manner of the kingdom" (1 Sam. 10:25). Such was the Book of the Covenant, and such its fundamental relation to Israel.

But how can these claims of the divine origin and authority of this book be reconciled with the assertions of modern rationalistic criticism upon it? Says Professor Briggs: "The editor of the *Hevateuch* designed to give the essential contents of the Book of the Covenant in that series of pentades and decalogues (*sic.*) which seem to have been the original contents of this code of"—Moses (?) No.—"of the *Ephraimitic writer*. A critical study of the code shows that there have been omissions, insertions, transpositions, and revisions; but the substance

of this original code of the twelve decalogues"—of the Ephraimitic writer (?)—"is there" (*Hexateuch*, p. 6). "It is not surprising that the school of Reuss put the Covenant code in the reign of Jehosaphat. It would be difficult to find it in all respects in the previous history. It seems most probable that the greater code of the covenant represents the Mosaic code as it had been codified in the northern kingdom of Israel" (*Hexateuch*, p. 125).

Professor C. H. Toy, of Harvard University, has a *History of the Religion of Israel*, a very complete and reliable hand-book of the rationalistic criticism. On page 25 of this book Prof. Toy says that "we cannot be sure that it was Moses who wrote down these (Ten) Commandments, as we now find them in the Old Testament. Indeed it is almost certain that he did not write them." "None of the books of the Old Testament as we now have them, were composed earlier than the eighth century before Christ" (B. C. 800-700). Same, p. 51. Before the **Exile**, "there had been several collections of political and religious rules of life. One of these, the oldest of which we know, compiled, perhaps, about B. C. 800, is contained in Ex. xxi.-xxiii."—the Book of the Covenant. Same, p. 76. "It was a long time before the Israelites built up their great law. At first they got on without written law. In those days before Ezra's time, the Israelites had no Bible, no collection of sacred books, which they regarded as having been given them by God. From time to time the traditions of the early times (Abraham, Isaac and Jacob) were committed to writing; this began"—began—"as early as B. C. 800, or perhaps earlier. About 750 B. C. or 800, some man wrote down a little law book, including in it the chief civil and religious laws of that time." Same, p. 91.

The above quotations from Prof. Briggs and Toy, fairly represent the opinions of the rationalistic critics. If this criticism is true, then the claims of the Book of the Covenant to divine authorship and authority, and to Mosaic penmanship, are all false, and the book in its present form is a forgery. If there are any genuine Mosaic elements in it, they are but as the stray kernels of wheat in the bushels of chaff, amid, the "omissions, insertions, transpositions, and revisions" of its various re-dactors and unknown writers.

Just now we hear a great outcry in the Presbyterian, Congregational, Methodist and other churches about "liberty." But when we come to find out what this liberty really is which is so loudly demanded, we find that it is freedom to teach just this criticism and these views from the pulpits and professor's chairs of our beloved church. The party of "progress" desire liberty to indoctrinate the theological students, our future ministers, first of all with these notions; and then to go into our pulpits to fill the minds of the people with them. This attempt the church has strenuously resisted in the past, and it is certain that she will continue to resist it in the future.

\* \* \*

### SIX MINDS

Mind your tongue! Don't let it speak hasty, cruel, unkind, or wicked words.

Mind!

Mind your eyes! Don't permit them to look on wicked books, pictures, or objects. Mind!

Mind your ears! Don't suffer them to listen to wicked speeches, songs, or words. Mind!

Mind your lips! Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of the glutton enter between them. Mind!

Mind your feet! Don't let them walk in the steps of the wicked. Mind!

Mind your heart! Don't let the love of sin dwell in it. Don't give it to Satan; but ask Jesus to make it His throne. Mind!

\* \* \*

### FEAR NOT

- I. God—for His is Reconciled.
- II. The Law—for it is Satisfied.
- III. Satan—for he is Conquered.
- IV. Afflictions—for they are Sanctified.
- V. Death—for it is Vanquished. "Shadow."

## Hygiene for Clergymen---Psycho Therapeutics

BY PROF. L. T. TOWNSEND, S.T.D., D.D., BROOKLINE, MASSACHUSETTS.



In a former article the importance of this subject, in a general way, was discussed. In the present article we call attention, more particularly, to the making available of "Mind-Medicine" or Psycho-Therapeutics, to those who need this kind of treatment.

But first we would better guard against an over-statement of the efficiency of mind-cure. It is not a remedy that will cure every kind of disease, as some of its advocates try to make out. Organic ailments that are of the malignant type are beyond the cure of psycho-therapeutic treatment. It is true, however, that in some such diseases, mind-medicine is very helpful in this way, that it can rally the recuperative powers of the body, and thus retard, for a time, the progress of the disease. Such is the case with malignant cancers, internal tumors, and consumption; in such maladies, however much mind-medicine may have been administered, or however much may remain on hand, a surgeon would better be consulted.

So, too, the cheerfulness and hopefulness of the consumptive, characteristics of that disease, will not heal the sick lung if the disease is far advanced, a change of climate, or altitude, or some other agency, must be resorted to if relief is obtained.

There is still another consideration of some importance, which is this, that from hygienic point of view the health of the body is just as essential to the health of the mind as the health of the mind is to the health of the body; in other words, the law of action and reaction is in full force between the body and the mind. It is said that one must have an optimistic temperament if one would have good digestion. But it is equally true that if one would have good digestion one must have an optimistic temperament. In other words, the highest standard of health implies health of both body and mind.

Such troubles or disorders as irritability, depression, grouchiness, suspicion, lassitude, cynicism, and general dissatisfaction with everybody and everything, are no more likely to be the result of some untoward mental condition than from some physical impairment.

The statement in general is quite correct that in a thoroughly healthy body a grouch seldom enters. They are unhealthy bodies, especially those of dyspeptics, where Madam Grouch sets up housekeeping. Take care of the body, says the physiologist, and the mind will take care of itself. The psychologist replies, Take care of the mind and the body will take care of itself. Both physiologist and psychologist speak well, but each of them in half-truths only.

While one must scrupulously observe the laws of health, still one's health should not be a matter of constant solicitude; if it is, then good health will become discouraged and quit.

There are three very bad sisters-in-law whose business appears to be the administering of poison to many people; they are the fear of financial losses, the fear of old age, and the fear of death. The remedy for the first of these fears is a good dose of Calvinism. Of this we will speak more at length later. As to the management of the second sister-in-law we may be pardoned for making it a personal matter. We mean this, that anytime since seventy years of age we have had scarcely any realization of being old; we fortunately slipped past that age without realizing it. We had been too busy to play or fool with anniversaries. And it would be well for any man of seventy or eighty to say I do not believe I am forty; a bread pill you say! Of course it is, but it is self-administered and in full knowledge of all the facts in the case, and will deceive nobody, and will prove many times more serviceable than a dose of drugs. "As a man thinketh in his heart so is he" is a wholesome maxim, Prov. 23:7.

How, then, we shall make available the possible benefits of psycho-therapeutics, is the more important matter of consideration. We shall be readily understood when saying that psychic bread pills, as suggested in the paragraph above, are of real as well as imaginary value. While there are several kinds of these

pills perhaps the one of chief merit is a smile, forced, if one can secure it in no other way. The clergyman is to be reckoned fortunate who amid all sorts of annoyances and discouragements can wear or force a smile. A compound of smiles and grins is better than a face all awry. Smiles are not only helpful to one's neighbors but are none the less so to the one who smiles. After a time smiling will become an established habit and, other things equal, there will be a raise in the salary sooner than the dismissal of a preacher to go elsewhere. When disaster seems to be ahead let the clergyman prepare to meet it with a smile. It will prove far better in every way than to crouch and cringe at the approach of trouble ahead.

You are a clergyman. Brother Brown speaks of you with disparaging words; Sister Smith rubs those words in with cayenne pepper. Then what? Smile! Then pray for both Brother Brown and Sister Smith as if nothing had happened, and go to work on the next Sunday's sermon. That smile, ever if forced, will have its effect upon every tissue of the body, be felt in every part of the mental machinery, and will be responded to by the members of the congregation; and Brother Brown and Sister Smith will try to smile, but cannot. It is far better to foil one's antagonist out with a smile, than with first or club.

Now, look pleasant, says the photographer, when ready to take the picture. And that admonition is much needed in this country of ours where scarcely anyone smiles except negroes. But why does the photographer tell you to smile? Because to do so makes it better all around. The smile somehow helps to smooth out the hard lines on the face, and the wrinkles on the brow. A better and a sweeter looking face is the outcome. We can cultivate faces as well as turnips and other vegetables. That is a fine picture drawn by Wordsworth in his "Highland Girl":

'A face with gladness overspread  
Soft smiles by human kindness bred.'

If I were a merchant I would advance the salary of the clerk who has for each customer a smile whether or not a sale is made. An unpleasant look, especially if accompanied with a disagreeable word, has lost many a sale and many a customer, besides exposing the clerk to a fit of indigestion, and perhaps a discharge notice. All this is just as true of the ministerial profession as in the marts of business.

The Chinese are wiser than are Westerners in this, that they dress in white when mourning the dead. With us it is black veils, black coffins, except in case of children, drawn curtains, and darkened rooms. White is a sort of smile, black adds to the gloom and distress of the funeral service.

Says the Apostle, the greatest of them all: "Whether in pretence or in truth, Christ is preached and I therein do rejoice; yea, and will rejoice. Phil. 1:18. Cheiro, cheirete; I rejoice, rejoice ye, are frequently on the apostle's lips.

Another psychic bread pill is to live in the present, whatever may have been the disasters of the past, or whatever the foreboding of the future. A dread of the future is in danger of putting the clergyman out of commission. "Take no thought for the morrow" said Christ; "Forgetting the things that are behind press forward," says the Apostle. Matt. 6:34; Phil. 3:13. If mankind would heed this wholesome therapeutic advice there would shortly be a different world from this we are living in.

A few days before Christmas, when men ought to be cheerful, I was walking the streets of Boston when much crowded, and out of a thousand people met not one who was wearing a smile. The fact is that some people seem bent upon finding unhappiness whatever turn is made. If they gain the thing they have been seeking they are no better off the next day. Oscar Wilde is right when saying in one of his plays: "There are two great tragedies in life,—the not getting what you want; and the getting it."

Another remedial psychic agency to be employed when everything is out of sorts and troublesome, is to say,—Why worry? The world is going to end and so am I, and this may be tomorrow; though to some people this would be a bitter pill. When one heartily can say "Come, Lord Jesus," one is on the road to recovery.

Another really helpful and sensible thought is this, that bad things never prove so bad tomorrow as they threaten to be today; though it is true that good things rarely are as good as we had expected unless one has resolved to make the best of everything, or unless one can realize God's ordering or permission.

The disease of worry had made a savage attack upon a business man who was quite near the breaking down point. He had feared that his health would fail, or his life end, before achieving what he had intended to do. A wise physician gave him this advice: "Before sitting down at your business desk repeat this statement: I don't care a hang what happens." We are sure if that state of mind were in control the worry would be lessened.

Similar advice was given to one who was in more than the conventional "peck of trouble." Said the doctor, "You must grin and bear it." The reply was, "Doctor, I'll bear it, but I'll be hanged if I'll grin; I can't do it." Of course by the agency of psycho-therapeutic such a patient would be only half cured of his malady. To effect a complete cure one must do both grin, and bear it.

The words, "Our Father who art in heaven," repeated over and over again most likely will become the curative psycho-therapeutic remedy for some of the most obstinate ailments. If the clergyman has not learned the art of praying himself to sleep his theological education is not complete.

Dr. F. Regnault relates that in treating a hypochondriac he advised him to write on the wall every evening the words, "I am happy," and to go off to sleep in full view of those words. After a few weeks happiness began to take possession of his mind, and later his hypochondriacism disappeared. "Laugh and grow fat," is valuable advice to a lank and lean man who has worried himself down to his skin and bones. Dr. Clark, already quoted, gives valuable advice when saying, "Never waste another atom of energy in worrying so long as there is a single step to be taken, or a single thing to be done."

It may brace one up if one will get the idea well fixed in mind, that three-fourths of the trouble that we worry about never come in sight. Finot suggests that if one would shut and bolt the door against the idea of an early death, old age would be far more likely to enter that man's home, be it palace or hovel. Nor can there be any question that a self-determination to live on will lengthen life, and equally true is it that the feeling that life is to be short, especially if the thought is accompanied by any sort of worry, will likely enough bring on some disorder that will cut the life needlessly short. This self-determination, or as it is called, this "auto-determination" to live, even when face to face with death, unquestionably has pulled many a man back from the grave when one foot was almost, if not actually, in it. A wife was thought to be dying; she thought the same thing herself. The husband forecasting a bit whispered in his wife's ear this question, "My dear, which one of your three sisters would you prefer I should marry?" After a brief silence the wife whispered back, "Neither, I think I will live a while longer." The question of the husband was, of course, too previous, but it saved the life of his wife through an unexpected and possibly to him an unwelcome attack of auto-determination.

We knew of a man of prominence who, some years ago, was supposed to be dying of typhoid fever. A consultation of physicians was called; he was told that there was scarcely a chance that he could live. He asked, "Is there one chance?" "Yes," was the reply, "there may be one chance in a hundred." "Then," said the sick man, using a bad word, ". . . I'll take that chance," He took it, the fever left him, and he recovered.

What is called "the paralysis of volition" would have killed that man as it has killed thousands of others.

But it will be evident upon a few moments' thought that one of the most successful and wisest battles against the worry disposition is, resolutely to go to work in the field, in the study, or among the poor,—this last is the best place of all for doing remedial work in one's own behalf. When John Bright's wife died, Cobden visited him, and found him sitting at the side of the casket. After recalling the precious promises, he said, "When you have laid her to rest, and the first paroxysm of grief is past, come with me into Parliament and help reform

our corn laws. In London, tonight thousands of women and children are dying of hunger. Let us get cheaper food for them. That will lighten your burden of sorrow." Cobden's advise was followed and the remedy proved immensely helpful.

The summing up, in a word, of what we have been saying is this: Let one day at a time stand in the forefront of our thought, or, perhaps better still, in some cases, one hour at a time. That thought or purpose of living by the day or the hour has sent into the wilderness many a lion that had been standing in the pathway of a discouraged clergyman.

Sir Thomas Browne's *Religio-Medici* is a valuable handbook for clergymen. And the command of Christ is psycho-therapeutics of the highest standard: "Take therefore no thought for the morrow; the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof." Matt. 6:34.

Carlyle had these words of Christ in mind when saying, "Our duty is not what lies dimly at a distance, but to do what lies close at hand. The best medicine of all is, 'Take no thought for the morrow.'"

"Fear not," is the command often repeated in the Bible all the way from Genesis to Revelation. A trustful faith in God's Word is the most efficient psycho-therapeutics that the world ever will discover.

In 1870 Canon Wilberforce wrote this prayer which brings a fitting close to this paper:

Lord, for tomorrow and its needs  
I do not pray;  
Keep me, O God, from stain of sin,  
Just for today.

Let me both diligently work  
And duly pray;  
Let me be kind in word and deed,  
Just for today.

Let me no wrong or idle word  
Unthinking say;  
Set thou a seal upon my lips,  
Just for today.

So, for tomorrow and its needs  
I do not pray;  
But keep me, guide me, love me, Lord.  
Just for today.

## The Woman Question Yet Again What God Doeth According to the Scripture\*

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO.

HE articles in *The Presbyterian* of a former date, by Prof. Warfield, Rev. J. Wallace MacGowan and myself, on women speaking in church, appear to have exhausted the Scripture exegesis of the subject; at least nothing, at the present writing, has been offered since in these columns except criticisms of the last two writers that were of no exegetical consequence. (This was written before the able article of Mr. F. L. Hitchcock, of September 2, was received. Others have followed.) Sticking closely to Scripture, further considerations are here presented.

A woman may be a prophet. We read of "Miriam the prophetess" (Ex. 15:20); "Deborah a prophetess" (Judges 4:4); "Huldah the prophetess" (II Kings 22:16; II Chron. 34:22); "The prophetess of Noadiah" (Neh. 6:14); an unnamed one in Isaiah 8:3; and "Anna a prophetess" (Luke 2:36). See Rev. 2:20

Strike off the case termination of the Greek word *prophet-es*, and you have our English word "prophet." It is derived from the preposition *pro*, which, says Stanley, "has, as is well known, the three-fold meanings of 'beforehand,' 'in public,' and 'in behalf of' or 'for;'" and the verb *phemi*, "to speak." A prophet or

\*In the December BIBLE CHAMPION was an article, reprinted from the Philadelphia *The Presbyterian*, "Paul (and Others) on Women Speaking in Church," by our Associate Editor, Dr. William H. Bates. Associate Editor Professor H. W. Magoun appended a Note endorsing Dr. Bates' exegesis as "unquestionably sound, as it is attested by the best Greek scholarship." In *The Presbyterian* of November 11 is another article, from the same source, on the Woman Question which we are glad to reproduce, because its contents will be of special interest to all, of whatever denomination, who have concern for methods of women's work in the church. The present treatment of the subject seems to "save the day" for both progressives and conservatives, in that Scripture warrant is found for the free exercise of women's "speaking" capabilities, while ordination to official ecclesiastical position is not found to be sanctioned; and it is in these two points that the gist of the contention lies.—Editor

prophetess, then, according to the etymological meaning of the word, is one who speaks for another, and, since the term has been so largely relegated to the domain of religion, it has come to mean *one who speaks for God*. The idea of prediction is secondary, and came later.

The call to prophetship was sometimes from a distinct outside source. To Moses (Ex. 3:1-10), Jeremiah (1:5), and Paul (Acts 9:6, 15), as examples, the call came exteriorly. Sometimes it came through a vision or dream (Num. 12:6). Perhaps oftener an inward impulse, as "a fire shut up in the bones," impelled to the service. In the case of the true prophet, we should believe the initiative was doubtless only self-moved.

From the foregoing, it is plain that the call to prophetism came to people, and was practiced by them, *regardless of sex*. According to Scripture, God does make both men and women—men more largely, quantitatively, for obvious reasons, but women no less as a matter of fact—alike prophets. And from what has come down to us, it is plain that God blessed the lyric messages of women with as plenary an inspiration as any utterances of men.

Moreover, a fact the affirmation of which would have been astounding to the present writer before this study was made—not one of the Bible prophets was "ordained," unless there be one exception—Elisha. "Elisha shalt thou anoint to be a prophet" (1 Kings 19:16); but, as Dean Alford points out particularly, the record does not show that it was ever done. Kings and priests in the Old Testament had a formal consecration: they were "anointed"—ordained—to their office, which prerogative was determined by descent, tribal, family, dynastic. But with the prophet the matter was purely between the individual and God, no ordinance intervening—caste, social standing, kinship or family, relation, being entirely ignored.

Still farther: there is no record in the New Testament that there a prophet or even apostle had any formal consecration or ordination. If it be objected that Jeremiah 1:5 (*nathan*), Mark 3:14 (*poieo*), John 15:16, and I Timothy 2:7 (*tithemi*), speak of prophet, apostles, preacher being 'ordained,' it is sufficient to answer that the Revision makes in each instance the proper correction, "appointed," which does not carry the idea of form-service or ecclesiastical authorization. So it is not my doing, but the Revision's, that evacuates the prophetic, apostolic, and preacher office of "ordination," according to Scripture.

Elders, bishops—*presbuteroi* and *episcopoi* were convertible terms—were ordained: "ordained them elders in every church" (Acts 14:23). As to deacons, while elders or bishops and deacons are classed together (Phil. 1:1), and while test-qualifications for diaconate were officially very exacting (I Tim. 3:8-13), it is nowhere said that deacons were ordained, but it may, possibly, be an allowable presumption that they were. And the Greek words for elder and deacon are always in the masculine gender, although the masculine word, *diakonos*, translated "servant" (Rom. 16:1), is used in connection with a woman—Phebe, whence the word "deaconess."

These conclusions respecting women seem to validly follow: (1) God called women to prophetship—to speak for him—as well as men, and gave to them as divine certification. (2) That women, moved to speak for him, did so without ordination. (3) The Scriptures do not show any women were ever ordained to be priest—the word priestess does not appear in the Bible)—and elder-bishop, or deacon; whence the inference seems to be called for that women were never so ordained.

The hard-and-fast Cuyler-trial, present Princeton exegesis that would remand woman to a subject, abject, lip-buttoned place in the church, excluding her from her privilege and right to speak in behalf of God, unless we be willing to put Him in the self-stultifying position of forbidding in his Word, as alleged, what he has unquestionably coöperatingly blessed in Biblical and church-history times, is sadly at fault. Let Him be His own exegete.

If what God has done, according to the Scriptures, as to ordaining women, be an example now determining, the application of the foregoing to the woman question will not be difficult. Women may "speak" for God as well as men, but may not be ordained to official rulership position in the church.

## Among the Baptists yet Again



HERE there is life, especially oppugnant life, there is apt to be something "doing." Baptists seem to be very much alive just now, and not altogether sweetly harmonious in some of their activities. In fact, conservatives and the liberals are on the war path, which is not to be much wondered at considering the essential oppugnancy between the fundamental ideas of the two schools of thought.

In last September *BIBLE CHAMPION* there was in this department an article, "Among the Baptists," giving account of the meeting of the Northern Baptist Convention in Buffalo, N. Y., June 20-29, where opposing elements were decidedly strenuous in the respects—or disrespects—which they paid to each other. In the December number was an article, "Among the Baptists Again," in which "liberal" Baptist theological and exegetical shortcomings had rather illuminating if not lurid exhibition. There was a quotation referring to a Crozer theological seminary professor, to this effect: "He gets out his devilish dagger to stab the very heart of true Christianity."

Our present office is not that of a judge, but a narrator.

An episode a few weeks ago is significant. At Brocton, Mass., is, or was, a Baptist church of 115 members, which became disrupted, its pastor, the Rev. Harper B. Mitchell and two-thirds of the membership withdrawing to form a new and an evangelical church.

Says Mr. Mitchell: "We believe the leadership of the Baptist denomination is largely toward apostasy. We cannot have a part in these movements, and therefore, although remaining Baptists, declare ourselves independent of the denomination. We know that many Baptist churches in the North as well as in the South stand with us, and that this act of separation is not isolated, but other churches are having a like experience. We have not separated ourselves simply, but we believe ourselves separated unto God for service."

In the *Religious Herald* of Sept. 30, 1920, a Baptist organ published at Richmond, Va., was this: "A young man, a graduate of a Baptist college and of a Baptist theological seminary, was among those under examination. One of the examiners said to him: 'You are offering to go among a heathen people to preach the gospel of Christ. What do you think of Him? Is he divine?' Without a moment's hesitation the young candidate for the foreign field answered: 'He is divine just as you and I are divine, no more, no less.' A lively discussion followed and there was outspoken opposition to the appointment, but the majority of the examining committee voted to send him."

A missionary in China writes home: "It makes one's heart ache to know and hear what is being taught in our Baptist schools in China. One of the teachers in the theological department of the university disputed the deity of Christ—what naturally follows or goes with it—the inspiration of the Bible, etc., and he is only one of many."

According to *The Christian Century* of Nov. 4, the "Rev. Dr. J. C. Massee, an aggressive conservative in the Baptist fold"—a pastor in Brooklyn, N. Y.—"has recently invited the liberals to leave the denomination. Dr. Henry C. Vedder, a confessed liberal, protests vigorously against this attitude in these words: 'The practical question is: Has the Baptist denomination room for both Dr. Massee and myself? Or, to make the issue less personal: Is there room in our Baptist brotherhood for two types of Baptists—the 'conservatives,' who strongly prefer the older and traditional forms of stating these fundamentals; and the 'liberals,' who prefer methods of statement that seem more in accord with current modes of thought and to take more account of the progress made in scientific study of the Bible?'"

Professor Vedder is the alleged "devilish dagger" brother, before alluded to, in Crozer seminary. The professor and the pastor—the latter at the fore among the leaders of the great Baptist host that believes the fundamentals—are not of the "lion and lamb" order; both are lions. The conundrum, or problem, of the prophet Amos (iii. 3) recurs: "How can two walk together except they be agreed?"

The sympathies of the BIBLE CHAMPION are of course with those who do "contend for the faith which was once delivered unto the saints." We well understand that these new-theology so-called interpretations of the fundamentals are not interpretation but repudiation.

Again Amos——? We shall see what we shall see.

## Prayer

"Then began men to call upon the name of the Lord" (Gen. iv. 26).

Entering Canaan, Abraham, at the very outset, "buildest an altar unto the Lord and called upon the name of the Lord" (Gen. xii. 8).

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee" (Ps. v. 3).—*David*.

"And in the morning, rising up a great while before day, he (Jesus) rose up and went out, and departed into a solitary place and there prayed" (Mk. i. 35).

Jesus "went out into a mountain to pray; and he continued all night in prayer" (Lk. vi. 12).

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts i. 14). A prayer-meeting was the very first recourse and resort of the Christian disciples after Jesus had left them in His ascension.

"In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. iv. 6). "Pray without ceasing" (1 Thess. v. 17).—*Paul*.

"Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies."—*Westminster Catechism Q. 98*.

"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer the sublimest strains that reach  
The Majesty on high.

Prayer is the Christian's vital breath,  
The Christian's native air;  
His watchword at the gates of death—  
He enters heaven with prayer."

—*James Montgomery*.

"More things are wrought by prayer  
Than this world dreams of. . . .  
For what are men better than sheep or goats  
That nourish a blind life within the brain.  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

—*Tennyson*.

"Religion is no more possible without prayer, than poetry without language, or music without atmosphere."—*Martincau*.

"Men who knew Christ as their Saviour and God as their Father, need not be urged to pray."—*Lawrence Kidder*, in BIBLE CHAMPION, October, 1919.

"The mid-week prayer-meeting has been omitted in 56 churches, and the other 107 have an average attendance of scarcely fifteen percent. Some churches elsewhere do not feel conscientious in claiming ten per cent. There need be no hesitancy in asserting that the mid-week service is ceasing to function. There are exceptions, but even these are growing fewer. Has it served its day, reaching a point where it should be honorably retired, either with or without a successor; or is it still a thing of indispensable utility that needs only to be readjusted to modern conditions?"—*Annual Narrative of the State of Religion*, Synod of Baltimore, October 27, 1919.

A United Presbyterian theological professor went to supply, during his summer vacation, a church of 250 members of his own denomination. He

urged a large attendance at the first prayer-meeting. Five persons were present, two men and two women and the professor. The Congregational church of over 350 members, in that city, had intermittent mid-week service, so a notice in one of the papers said. That week the First Presbyterian church of 600 members had fourteen persons present at its prayer-meeting, four of them not members of that church. An attendant, going home, passed by an Episcopal church where they were having a dance.

"I look upon prayer-meetings as the most profitable exercise (except the public preaching) in which Christians can engage. They have a direct tendency to kill a worldly, trifling spirit, and to draw down a Divine blessing upon all our concerns, compose differences, and enkindle (at least, maintain) the flames of Divine love amongst brethren."—John Newton.

"It is reported that in the progress of the New Era campaign last winter, certain laymen protested to their ministers against the attempt to promote a revival of family worship as a feature of the movement. 'Family worship,' they said, 'is nothing for a new era. That's old stuff. You are going right back to a past generation. How do you expect to make us believe the church is progressive and up-to-the-times when the first thing you come talking to us about in this new movement of yours is completely out-of-date.' " First-page Editorial in *The Continent*, August 21, 1919. Family prayer "old stuff," "out of date!"

"They said unto God, 'Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have if we pray unto him?' " This is what "the wicked" said in Job xxi. 14, 15. Prayer! Where are we at? To your knees, O Israel!!

## State of Believer's Soul Between Death and Resurrection

BY JOSEPH D. WILSON, D.D., PHILADELPHIA, PENNSYLVANIA.



HE recent discussion on the condition of the righteous dead between death and resurrection must have aroused much interest among your readers for we all are anxious to look over the border, the happy land in which we expect to live after we have served our Master in this uneasy world.

The sources of all knowledge upon the subject is the Scripture and good men, in both Old Testament and New, have indicated their opinions. Between O. T. and N. T. is the atoning death of Jesus Christ upon which the destiny of the human race is hung. No man had gone to Heaven before that death. Jesus says, "No man hath ascended to Heaven but the Son of Man," "I go to prepare a place."

What then was the condition of the saints of the older covenant? They were waiting. Sheol, into which all the dead entered, was not an eternal state. Holy men did not expect to stay there. "God will redeem my soul from the hand of Sheol." "Thou wilt not leave my soul in Sheol." They were not unhappy there; Lazarus was "comforted" in Abraham's bosom but they hoped for a deliverance in God's good time.

Hades or Sheol simply means the unseen and in the O. T. denotes the place of all the dead, the good in comfort, the bad in fear. "Today, with me in Paradise" was the word to the penitent thief. But did not our Lord descend to Hades? Yes, truly. But he Took with him the story of Redemption, and Hades was a prison no longer. Paradise is Heaven. The word occurs in 2 Cor. xii, and is there the third Heaven. It occurs once again in Revelation. If this be so then the holy dead are in Heaven now. They are "with Christ," and what can be better than that?

But the Judgment? Must we not all appear at the great assize and can the holy dead be put in jeopardy if they have gone to Heaven? It is well to speak guardedly. The saved shall not be put in jeopardy at all. The passage John v. 24, assures us that he that heareth and believeth shall not come into judgment.

I conclude, therefore, the righteous are in Heaven and that we need not put away our hymns which sing of the sweet country, the home of God's elect, the happy home far away.

Many interesting inquiries attach themselves to this subject, but it would go too far into eschatology to discuss them now.

# The Sanctuary

## The Relation of the Old Testament to the New

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO.

It is Written.—Matthew 4:4.



HIS phrase, often recurring in the New Testament, is a formula which denotes that what follows is a quotation from the Old Testament.

The quotations from the Old Testament in the New, with or without this formula, are computed to number about three hundred, while the allusions are perhaps double that number. Thus the references to the Old Testament in the New, by quotation or allusion, are not far from a thousand.

So, Christ's reply to Satan's solicitations in the Temptation in the Wilderness, saying to him "It is written," and fortifying himself by quotations from the Old Testament, presents a text, or a welcome pretext, for considering the subject of "The Relation of the Old Testament to the New," a topic that is very pertinent just now.

In the thirty-fifth Congress of the Protestant Episcopal Church a few months ago, the amazing proposition was urged of dropping the Old Testament from the prayer-book in the readings at the regular church services, and from the Sunday-school lessons. The beloved brethren of that communion it seems to me have enough shortcomings chargeable to them without incurring the opprobrium of perpetrating such an assault on the unity, integrity, and worth of the Word of God. I prefer to believe that the quiet, sane voice of the multitude will prevail over the vociferous aberrancy of a few.

I have more concern for a sentiment more or less common among ordinary Christian people, that the Old Testament is of little if any use in these days. The thought is expressed somewhat thus: The Old Testament belonged to a Dispensation that has passed away. As the book was for that age, so the New Testament is for the New Dispensation. The Old has been superseded by the New. Accordingly, the Old Testament has no relation to us of this time.

There are at least two assumptions in this view that are mistaken ones. The first is, that, while it is true that the Old Testament belonged to the Old Dispensation, it is a mistake to assume that it belonged *only* to that. It is not so, for moral truth does not outlaw: it belongs to all dispensations. While some of the Old Testament was temporary, designed for the time that then was, it was so only in part, and in small part, too. A second mistaken assumption is that the New Testament has superseded the Old. Where is the authority for that? Who has given us the right to say any such thing? No one. If the conclusion that the Old Testament has no relation to us of this time rests upon these two assumptions, manifestly the conclusion must be as invalid as the assumptions themselves.

But I may be asked, in turn, why I think the Old Testament has not been superseded by the New. While the burden of proof rests on the other side, I will nevertheless gladly give answer.

I read in 2 Tim. iii. 16, that "all Scripture is given by inspiration of God." When that statement was written there was no New Testament, and the reference must therefore of necessity have been to the Old Testament. Now, whatever God says is worth something, and it is worth something for all time. No output of the Divine mind can be esteemed valueless. Moreover, Christ said to the Jews, John v. 39, "Search the Scriptures," i. e. the Old Testament, for "they are they which testify of me." Besides, on nearly every page of the New Testament from beginning to end, there is appeal to the Old Testament for New Testament purposes and for New Testament people. If the Old Testament be removed, the ground of appeal is taken away, and purpose and benefit alike fail. The simple fact that the Old Testament is given by inspiration of God, ought forever to

silence the tongue that would lisp a word in disparagement of it. Who am I, or you, that can say, after such establishing of it, that it is superseded? I am compelled to say that it is *not* superseded.

Nor is this all. We have here become quite familiar with the fact that the Divine manifestations in the Old Testament—Jehovah, the Angel of His Presence, the Angel of the Covenant, etc.,—are manifestations of the Second Person of the Trinity. In a word, the Jehovah of the Old Testament is the Christ of the New. The divine nature that manifested itself in the flesh of Jesus, in the New Dispensation, is the same divine nature that manifested itself in the Old Dispensation—a pre-incarnate momentary descent into visibility, as occasion required, of the eternal Son of God. If this be so, do you not see that it is the same divine person that speaks in both Dispensations? How then can His word in one Testament have any more, or less, of divinity, authority, or trustworthiness than in the other?

Moreover, just before our Lord's decease, he promises his disciples to send the Third Person of the Trinity, the Holy Spirit, who would continue the revelation of truth which he had begun. Accordingly, the very first verse of the first book after his death says—it is Acts i. 1—“The former treatise have I made, O Theophilus, of all that Jesus *began* both to do and to teach.” That which Jesus began in the Gospels he continued by the Holy Spirit in and through his Apostles, until the designed revelation of truth was completed.

Then let us forever have done with the erroneous notion that we may subtract aught from the divinity or authority of any part of God's Word. What use—note the word *use*—we should make of the different parts is altogether another matter, and the two things should not be confounded, as is so often done. The footfall that we hear so faintly in the far off first chapter of Genesis is of the same step that treads so steadily on through the ages, and that we hear resounding amid the golden candlesticks of the Apocalypse. The Voice that speaks at the first is the same voice that speaks all the way through, and that shall utter the final word in adjudging doom.

This presents, as I conceive, the true view, and therefore the one which you and I ought to hold, of the Old and New Testaments.

But says one: “Have you not admitted that some of the Old Testament was temporary, and designed for the time that then was?”

Yes; but that does not warrant the extinguishment of even the temporary part, much less of the whole. It has the rather—as just intimated—to do with what use we should make of the temporary part.

Much of the Old Testament is history, a record of what has been; and it is impossible to overrate its historical importance. That is permanent. Much is prophecy, of which part has been fulfilled, and part remains to be fulfilled. Prophecy, as has been aptly said, is only history written beforehand. That is permanent. Much is poetry, and that does not vanish away. True poetry voices the abiding. Much is law. The usual division of Old Testament law is into moral, civil, and ceremonial. Christ said at the outset of his career, “Think not that I am come to destroy the law. . . . I am not come to destroy but to fulfil” (Matt. v. 17). St. Paul, presenting the gospel to the Romans, says: “Do we make void the law through faith? God forbid; yea, we establish the law” (iii. 31).

But you ask: “What is it, then, in the Old that is done away by the coming of Christ?”

That which is intended in this question has reference to the ceremonial law. It was devised to shadow forth and teach truths respecting the person and work of Christ. He was the end of it. When he came, its use was subserved so far as concerns its types and rites. The law was a schoolmaster to lead us to Christ (Gal. iii. 24). When we have come to him, that which has led us to him has so far subserved its purpose, and we have no further use for it for that end, although it may still be of other use.

Most of the Old Testament ceremonial law is in the Book of Leviticus, and its prescribed duties as a matter of observance came to an end in Christ by the

statute of limitation. In that sense we may say the ceremonial law has passed away. But it is still of great importance to us as Christians. Some of the fullest and most precious settings forth of Christian truth are in the Epistle to the Hebrews. But Hebrews is an inspired commentary on Leviticus. And what is a commentary when deprived of the text on which it comments! It is simply impossible to understand Hebrews without Leviticus. So then, how far from the truth is it to say that even the ceremonial law has no relation to us of this time!

The Hebrew civil law was for the organized Jewish state. The state has passed away but not its law. While its law is not a legal code for any other nation, who does not know that through the centuries it has been, and now is, the supremest source and fount of legal principles and maxims for the world's jurisprudence? Indeed there are not a few who think that today we would be vastly better off if we should go back to the old Jewish civil law for administration. It has indeed a vital relation to the present time.

When the Bible is being assaulted in church congresses, by professors in our theological seminaries, by litterateurs in popular periodicals, and indeed by professedly religious newspapers, it seems refreshing to hear secular journals lift the voice in defense of the sacred Scriptures. The *Boston Transcript*, noting the Episcopalian attempt to oust the Old Testament, says: "The sonorous language of the Prayer Book, indeed, is absolutely founded on the Old Testament, and the loss that the service would suffer from the omission of the Psalter would be irreparable. The English version is admittedly better literature, whether better religion or not, than the English version of the New Testament. Absolutely as literature, the sacred books of the Hebrews greatly surpass the Christian writings in the Greek tongue which compose the New Testament. To a large extent they consist of poetry, and their poetry is the highest literary expression of a race profoundly gifted in this art. Their historical portions are an eloquent epitome of the choicest records of that people, extending to a remote antiquity, while the prophetic portions are the very foundation of all the ethical and hortatory language known to the modern world. The New Testament, transcendently important as it is as the constituent document, the organic law of the Christian faith, consists of no such garland or cycle of poems and histories as the Old Testament. Nor would the New Testament be quite what it is without the Old Testament by its side, not only between the covers of the book, but in the service and use of the churches. The New Testament is the Old Testament's child; it has been molded in its shape and infused with its spirit; it would be an orphan without it. There should be no fear that the Old Testament will be 'dropped' anywhere."

Hearers, I consider that I am doing you a service if, by what I have said, I shall have established in your minds, where such need may exist, a right estimate of the place of the Old Testament in its relation to the New.

The disparagement of the Old Testament by Christian people, is, I believe, a profound dishonor to God who inspired it, and a serious harm to the people themselves by putting away from them that which may be of valuable help. I can account for it only on the ground of their want of knowledge of what the Old Testament is, and what is its use. What the Old Testament is, may be learned by a study of it. What *use* we may make of it, let me in part, and very briefly, indicate.

#### I. We should use the Old Testament as a help to understand the New.

I have already pointed out how it is impossible for us to understand the book of Hebrews without the book of Leviticus. So of other parts of the New Testament. Perhaps I cannot do better than to quote from one of the profoundest scholars and ablest biblical theologians of his day,—Dr. Alexander McClellan, professor in the Reformed (Dutch) Theological Seminary at New Brunswick, N. J. He says:

"Let the student devote his best powers of attention to the phraseology of the Old Testament, for there is not a tree in the garden which yields more precious fruit. What especially recommends it is the fact that in exploring the Hebraisms of the Bible, we go to the very fountain head of knowledge concerning the mean-

ing of those important and constantly recurring words by which the New Testament writers describe the fundamental truths of Christianity; such as faith, propitiation, redemption, atonement, church, baptism, regeneration, justification, and righteousness. Let a young man tolerably versed in the languages, sit down as ignorant as a babe of the gospel, and study these words carefully as he finds them in his Hebrew and Greek Old Testaments, with no other aid but a good dictionary and concordance, we promise him with unbounded confidence, that he will obtain an infinitely clearer notion of them in a single week than by reading five hundred folios of polemic divinity" (Canon, p. 262).

Good for the Dutch professor! But let us not think that the work must be confined only to those who have knowledge of the original tongues in which the Bible was written. The student of the English Bible is competent to do it. Use the Old Testament as a help to understand the New.

2. We should use the Old Testament to learn the ways of God towards men.

There is no book that so teaches the principles and methods of Divine Providence as the Old Testament. This is true whether towards nations or individuals. Its history tells us, over and over again, how God treats nations, the principles on which He acts in promoting their prosperity, and also in bringing them to account for their doings. The wise statesman of today—simply as a politician—by no means neglects the study of Old Testament history in its presentation of the story of nations.

And the historical and poetical books are thickly strewn with illustrations of God's dealings with individuals. Now, God does not act capriciously, or as the mood happens to take Him, as so many men do. He acts with reason, with right reason, according to principles that are righteous and true for all time. What He did thousands of years ago, He will do under the same circumstances today. The principles on which He acted under the Old Dispensation, He will act on in the New. If you and I want to know how He will treat us, we may learn by discerning the lessons of Old Testament biography. You may have fresh readings of those old scenes by bringing those old events into the fresh atmosphere of the present, and by regarding the actors in them as men like ourselves, moved by like passions, hopes, fears, impulses, motives.

Let us study the Old Testament to learn the ways of God towards men whether as nations or as individuals.

3. We should use the Old Testament for personal religious culture, i. e., for the development of the graces of the Christian character.

Paul, writing to Timothy says (2 Tim. iii), "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures," i. e., the Old Testament, "which are able to make thee wise unto salvation through faith which is in Christ Jesus." Truly, the Old Testament books 'are they which testify of Christ.' "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And in 1 Cor. x., after several references to facts of Old Testament history, Paul says, "These things happened . . . for ensamples, and they are written for our admonition; wherefore let him that thinketh he standeth take heed lest he fall." Surely, the Old Testament must be valuable for personal religious culture.

Says Arrowsmith: "The two Testaments, Old and New, like the two breasts of the same person, give the same milk. As if one draw water out of a deep well with vessels of different metal—one of brass, another of tin, a third of earth—the water may seem at first to be of a different color; but, when the vessels are brought near the eye, the diversity of color vanisheth, and the waters tasted have the same relish: so here, the different style of the historiographers from prophets, of the prophets from evangelists, may make the truths of Scriptpure seem of different complexions, till one look closely into them and taste them advisedly; then will the identity both of color and relish manifest itself." The two Testaments must not be separated.

Let me, in conclusion, caution you against any teacher or writer who would

insinuate into your minds misgivings in relation to any part of the Holy Scriptures. He who disparages any portion of the Bible is a dangerous man. He is deceived, or deceiving, and in either case is to be shunned. Take the whole Bible. Study every portion of it. Rightly used, you will find none of it unprofitable. The more your mind is enlarged to come in contact with, and grasp, revelation as a whole, the more will your tone of piety be healthy and vigorous, and the more will your religious principles be fixed, broad and firm.

It is related that a gentleman, a Christian man, called upon a poor invalid peasant, and asked him, "Shall I read to you a portion of the Word of God?" "I shall be thankful to you," said the peasant. "What passage would you like? Have you any favorite part of Scripture for me to read?" "I thank you," said the peasant, "all Scripture is my favorite, for it is all the word of the same God." "Well, then," said the visitor, "don't you understand the New Testament better, and therefore like it better than the Old?" "No," was the reply; "for to my thinking the Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed."

For us let it be the Bible, the whole Bible and nothing less,—the New Testament and the Old Testament.

## Have Faith in God

BY C. H. YATMAN, D.D., PHILADELPHIA, PENNSYLVANIA.



HE one thing that can hold the ship of life absolutely steady in a storm, is faith in God

In all of Holy Writ, there is no single verse that reveals Faith so great as Gehazi's question to the Shunamite woman in 2 Kings iv. 26.

"Is it well with thee?

Is it well with thy husband?

Is it well with thy child?

and she answered "*It is well.*"

Faith Expectant and faith Triumphant are both there, written large.

Her only child was dead. She held him on her lap that noon until he died.

Her husband must have been frantic with grief. Coming in from the field he found the home lifeless, his wife away and his boy stone cold in death, laid on the bed in the spare room.

Anguish has no higher or harder expression than the agony of a visit by the Rider of the Pale Horse when he takes your best.

There is no argument in death or against it. You have come not only to the end of the road, but a stone wall, mountain high and mountain thick.

It was at this point, *while the child was dead*, that she said "*It is well!*"

When Jesus led captivity captive He gave such a gift to mankind as enables them to look every human probability and possibility square in the face, including Death, Judgment and Eternity, and say, *All is Well.*"

That is the Glory of Christianity and in it you learn the full meaning of the Glad Tidings of the Gospel of Christ.

"By faith: women received their dead, raised to life again."

## Fellowship in the First Epistle of John

- I. Its Nature, Chap. i.-iii. 1, 2.
- II. Its fruit—holiness, Chap. iii. 3-24.
- III. Its Law—truth, Chap. iv. 1-6.
- IV. Its Life—love, Chap. iv. 7-21.
- V. Its Root—faith, Chap. v. 1-21.

## Sidelights

### The Mastery of Silence

A quarrelsome tramp was politely asked to leave the yard. Striding up to the owner of the house with both hands clenched, he burst into a tirade of malediction, calling upon justice and the law to protect him from insult. The owner of the house, standing before the irate tramp in absolute quiet, neither moved nor spoke till the man paused for breath. Then he said simply, "All right—now go!" And the tramp went.

It was a case where words were futile and silence was strong. Such cases, in the spirit of them at least, occur daily. We are flouted with an impatient word, a sarcastic sentence, an unjust criticism, or vituperative words. We can meet such an outburst in one of three ways—by silence, by the soft answer, or by retort in kind that will stir up bitter feelings.

Most people would wish to give the "soft answer," but there are times when one cannot think quickly enough to know what soft answer to make. The safe rule, then, is to maintain perfect silence, to say nothing till one is certain what to say. This indeed is hard to do. It needs training to do it. It takes courage and steely self-control sometimes to hold one's peace.

In the fly-leaf of a Bible that had belonged to one who had been revered for rare grace and wisdom of words was found penciled the line, "Set a watch, O Lord, before my mouth; keep the door of my lips." Only by making that a daily and hourly prayer, can each day's living become wise and charitable and full of peace.—*Wellspring*.

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### Abraham Lincoln

In front of a hut too rude to be called even a cabin, a bare-footed lad was at play. He was the child of parents who were not only poor but thriftless, impractical and improvident. His future seemed to be a midnight sky without a star of hope to the human eye. To none who saw him play and begin life, which in his boyhood was crowded with the rough hard labor of the druging slave, could there be a future unlike that of his father or his neighbors.

God was watching him. His eye scanned the future years. He saw the path leading out and on through trial and temptation; amidst dangers and difficulties; threading its way through thickets and over morasses and up steep mountain sides. But at last it led to eminence; distinction, honor and glory. The bare-footed child of poverty became the painstaking student, the struggling lawyer, the great statesman, the President of the United States, the Saviour of his country, the emancipator of millions of slaves, Abraham Lincoln. God saw the great man in the bare-footed boy—*Jay Benson Hamilton, D.D.*

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Faith in God is indispensable to successful statesmanship. In regard to the great book, the Bible, I have only to say that it is the best gift which God has given to man. All the good from the Saviour of the world is communicated to us through this book.—*Lincoln*.

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### Jane Addams' Lincoln Anecdote

I remember when I was a little girl I used to go out of my way to go down a street in a neighboring village to catch sight of a man Jerry Patterson. Jerry Patterson had once met Abraham Lincoln when he was out on one of his debates with Douglas, touring the state. He was a famous Democrat and had taken this occasion to say to Lincoln that he was known to be the homeliest man in the country and was also being continually told that he looked like Abraham Lincoln. Mr. Lincoln looked at him shrewdly and said: "Yes, I think we do look alike; there is a striking resemblance, but I have a little less cheek than you have, Mr. Patterson."

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### Growing Toward God

Plants and vegetation and trees grow toward the sun. Even the heart of a tree trunk is not at the centre, as many suppose, but the main body of every tree has an elliptical bulge toward the sun-prevailing side. In garden or grove or thicket, if any plants or trees or shrubs are in the shade, they struggle toward the sun, the source of their life and light and well-being. It is in the same way that Chris-

tians ought to grow—toward God, the source of their life and light and blessedness. "The Lord God is a sun." It is our privilege and should be our delight to grow toward Him.—*Rev. G. B. F. Hallock, D.D.*

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### What Doth it Profit?

How impotent the faith that does not issue forth in works! It is of the very essence of faith to impel to action. "Faith without works is dead, being alone." The test of faith is not credulity, not mere assent to a doctrine, not trust in a person who is followed blindly, not a quiescent acceptance of a belief, but it is conduct, a positive force that expresses itself in some execution and is opposed to impotency and inaction. It is the laying hold of a great ideal plus the effort to realize it. Noted examples in profane history of great faith are Columbus launching out upon the unknown deep to discover new lands, Washington leading his troops unshod and in rags to free us from depression, Lincoln in his effort to save the Union from disorganization. In sacred history Enoch, Noah, Abraham, Sara, Isaac, Jacob, Joseph, Moses, Samson, David, John the Baptist; in the wilderness calling men to repentance, Paul in his several missionary journeys planting the seed of divine truth and establishing churches. These all did marvelous things through faith. A dead church and a lifeless Christian indeed is it that does not go forth to spend itself on the object of faith.—*C. M. Thomas, Ph. D., in Pittsburgh Christian Advocate.*

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### The Minister as a Recruiting Officer

There is a certain psychology in all decisions. Why does a boy decide to be a lawyer, or a statesman, or a merchant prince, or a blacksmith, a jockey or an engineer?

We believe that, in nine cases out of ten, it is because of some one whom he knows, and some one whom he admires, who is in the chosen calling. Let a boy read and absorb the life of Washington, Webster or Lincoln and down deep in his soul, where the driving and determining powers of his life are, there is born a desire to be a statesman. In other words he is inspired; that is to say, his soul is fired by the lives and accomplishments of these men. We come immediately to the point without further illustration. Are you

such a preacher and such a man, so earnest and happy in your ministry that the boys in your congregation, seeing and hearing you, will have born a mighty desire to preach the gospel of Christ? Seeing you and knowing you, would they rather follow you and do what you are doing than be a Rockefeller?—*C. J. Sharp, in Christian Standard.*

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### When Borrowed Tools Got Back

Dr. G. Frederick Wright's new book, "Story of My Life and Works," tells this story of Charles G. Finney. In his sermon, "Sins of a Seared Conscience," wherein one of the sins enumerated was that of borrowing tools and not returning them, it is said that Finney stood up in the Old Oberlin meeting-house before his neighbors and fellow-professors and preached thus: "When I went to my tool-house yesterday with the men on hand to do my work I found it practically empty. President Mahan had borrowed my plow and never sent it back. Professor Morgan had sent for my spade and I don't know where it is. Deacon Beecher has had a monkey wrench for so long a time that the memory of man cannot recall how long ago it was. What does it mean that among the best of us there is such a carelessness concerning our fundamental obligations?" And the sermon was effective. The next morning before rosy-fingered dawn peeked over the prairie, one conscience-stricken neighbor, attempting to restore a saw horse which belonged to Dr. Finney, was attacked by the Finney watch dog and had to be rescued, and all the rest of the morning there was a stream of neighbors' boys bearing borrowed tools, only part of which could Dr. Finney recognize as his property.—*J. E. Conant.*

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### The Sun of Righteousness

As the sun shines for every man, so Jesus Christ lives for every man. The lamp in the house belongs to the householder; the lamp in the street is a local convenience, but the sun pours its morning and its noontide light into every valley, and into the humblest home; that is the true light; the freehold of every man—the private property of none! And every man knows that the sun is the true light—feels it to be such—and without hesitation affirms it to be supreme. There is no debate as to whether the sun or the moon is the light of the world. Imag-

ine a dark night, and an observer who has never seen the sun; a star suddenly shows itself, and the observer hails it with delight; presently the moon shines with all her gentle strength, and the observer says: "This is the fulfilment of the promise; can aught be lovelier, can the sky possibly be brighter?" In due course the sun comes up; every cloud is filled with light; every mountain is crowned with a strange glory; every leaf in the forest is silvered; the sea becomes as burnished glass, and secrecy is chased from the face of the earth; under such a vision, the observer knows that this is the true light—the sovereign, all-dominating flame. It is so in the revelation of Jesus Christ.—*Joseph Parker, D.D.*

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### Time Enough

Says a wise proverb, "Time enough always proves little enough." I suppose there is always time enough to do the things that God requires. God is never a taskmaster. He asks nothing beyond our ability as augmented by Him. He never lays upon us unreasonable demands: every divine requirement is rooted in fairness. 'Tis our fellows, who confuse us with commandments. There is always time enough to do the thing which God requires—if only we could be sure what *His* asking is. Sometimes the thing He asks looks smaller than the thing we want to do. Sometimes His errand seems an interruption of an important program. Sometimes the face in which He comes to us is forbidden or unwelcome. Often we are so obsessed with the imperativeness of the programs we have built for ourselves, we cannot raise our eyes to meet the look of a more important duty. We are too busy as we say: we have no time. But there is always time—plenty of time—for the thing which God requires.—*George Clarke Peck, D.D.*

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### Between the Two

The issue is between the Christ of our admiration and the Christ of our repentance; between a Christ who embodies our hopes alone and a Christ who saves us from hopeless impotence; between a Christ who is mostly in the past and a Christ who is mostly in the future; between a mere Christ of history and the Christ of eternity in history; between a Christ subject to all the conditions of

humanity and a Christ to whom all human conditions are subject; between a Christ who is modified by each age, and one who modifies all the ages; between a Christ who is a failing personal force as time goes on, and one who, in his immortal, effectual, and royal person, is the force which moves the race and makes the new world.—*P. T. Forsyth.*

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### Glorifying God

Many say, "I heard of this life of rest when I was in bondage to the world, and I came back, made a covenant, and took possession of what I thought was the land of Jerusalem—the city of peace—but it has never been a blessing to me. What is wrong in my consecration? I gave myself to God, looked for power; I pleaded for the fullness of the Spirit, asked for a baptism; I thought I had something, but it never came to anything." Brethren, the trouble is this: you have been too much concerned for yourself instead of being concerned with the Lord God Almighty and his work. Remember those striking words, the idea of which occurs so repeatedly in the epistles, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." You ate and drank that you might get strong; you ate and drank that you might get rich and fat in spiritual things; perhaps you took work for the Lord that you might be powerful; you entered upon the position which the Lord accorded to you that you might become great in the eyes of men, and it has been one long failure.—*H. W. Webb-Peploe, D.D.*

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### Obedience Required

The Bible rings with one long demand for obedience. The key-word of the Book of Deuteronomy is "Observe and do." The burden of our Lord's farewell discourse is, "If ye love me, keep my commandments." We must not question or reply or excuse ourselves. We must not pick and choose our way. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time; if we obey this he will flood our souls with blessing, and lead us forward into new paths and pastures. But if we refuse we shall remain stagnant and water-logged, make no progress in Christian experience, and lack both power and joy.—*F. B. Meyer, D.D.*

# Prayer Meeting Service

BY A. WILLIAM LEWIS, B.D.

February is the shortest month and it ought to be the most intense in moral and spiritual effort. It was a reconstructed month to make the calendar year perfect. The National life and the International life of the world needs reconstruction; and all our preconceived notions should give place to the demands of humanity.

## GO DEEP

LUKE 6:46-49.

The boast of this age is that it goes deep; but very many are shallow, superficial. Our greatest need in the nation, in society, and in our individual life is to go deep and realize this in every day concerns.

The parable is plain. The foundation must be deep and firm, but also for character and life's work. We go deep for water to drink. John G. Paton dug deep on Oniwa and secured "sweet water," a wonder and joy to the natives. We go deep for coal and for oil. Sir Oliver Lodge, of England, the noted scientist, began life by being a materialist; but he went deep and became convinced of the reality of the unseen.

We need to go deep in politics; and get below our prejudices and below party, to the worth of the man and to the principles for which he stands. We need to go deep in government, to get below graft and profiteering and expediency; for the representatives of the people are the servants of the people and government is for the good of the governed. We need to go deep in social reform. It is not enough to improve the conditions of a man. We must improve the man, in heart and ambition. The Church is going deep at Ellis Island, and it has doubled its working force to help the immigrants, not to the eldorado of wealth, but of character. The Bible Societies get down deep at this point and in the hotels of our land, and in the homes. Hugh Price Hughes started a great reform in London thirty-three years ago, with Mark Guy Pearse as his co-laborer; and to this day it is purifying the sources of the great metropolis.

We must go deep into life's real values, of thought and character and action. Pleasures and material gains are only foam, often soapy. Jesus was deep

and went deep. He is the Saviour and Teacher and Leader to the grandest and noblest human life. We need to give over absolutely our puny personality to the divine personality of Jesus Christ. Then life is solid gain and the future a sure possession.

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## "I AM A DEBTOR"

ROMANS 1:1-17.

You have heard it said, The world owes me a living; but I say to you, You are born overwhelmingly in debt. Paul was sane, educated, one of the world's greatest men; and he said, "I am debtor both to Greeks and Barbarians, both to the wise and to the foolish!" Before Paul got through with the world he laid it under an immense debt; but he began life in debt to the world.

The more brains and health and strength you have, the greater your debt. The better the conditions and the opportunities the greater your liabilities. How much owest thou? You owe a debt hard to pay to your parents, for life, health, faculties; for the endless care and work during your helpless years, and perhaps more afterwards; and for the good lessons and training, opportunities, and prayers. You are a debtor to your state, the nation, and the world for your liberties. Our Pilgrim Fathers brought the spirit of democracy with them from the British Isles, struggling there for a seemingly impossible victory since 1215, when they wrested from King John the Magna Charta. George Washington and Abraham Lincoln put us in their debt. So has the Grand Army of the Republic and hundreds of others, living and dying that we might be blest. The state gives us education, security and exploitation. The poor man that gives good children pays more than the millionaire. We are greatly in debt to the Church, to Christ. "He paid it all." How much owest thou to Him?

## LIFE AND DEATH

MATTHEW 25:41-46.

Few these days believe in a hell of material fire or that it is located in the center of the earth. A spirit is not touched by a fire of red hot carbon. It is tortured by a fire of remorse and jealousy and hatred, flames ever fed by the tortured. Hell is utter darkness; Heaven is the Light that never fails. Jesus reveals their essential principles.

Intelligent Americans believe in the life after death. Both philosopher and novelist take this for granted. See "The Cabin" of Steward Edward White, on the "Conduct of Life." The permanence of character is acknowledged by all that think. We are born on the watershed of character with the power of choice; and what counts most is the trend of life, not the eddies of the stream. The principles of determination are *hate* and *love*. Hatred is death and hell; but love is life and Heaven. Christ is the divine test and the divine Saviour. Jesus was the embodiment of the perfect love of God; and those amenable to love accept Him, when He is met. A. R. Henderson, coach and steeplejack, met Christ on the steeple of the city hall and accepted Him as Saviour and Leader. The work of Christ has also canceled man's indebtedness to Justice and His Spirit breaks the shackles of those that look to Him in faith. "The sinner judges himself in rejecting Christ." "He that hath the Son hath the life; and he that hath not the Son hath not the life."

Hatred works death in the soul that nurses it. It is like frost to a flower, and poison in the blood. It destroys joy, sours honey, and gives the ferment of damnation. It blurs the eye so that others are deformed and it deforms the appearance so that it is loathsome to others. Hell!

Love works life; and Christ brings abounding love into the heart. It gathers honey from thistles, makes music out of the jangle of discord, fosters the divine image, fills the soul with the radiance divine. It leads to unselfish service, giving life its great value in the earth. It sees the lovely in others and makes life charming to others. It ministers to all in the name and spirit of Christ, showing its eternal worth. Then when death permits the soul to escape, it rises into the realm of *love*.

## MELCHISEDEK

GENESIS 14:17-24.

Melchisedek was one of the notables of ancient history, yet many Christians know little about him or the lessons he taught. The war of five kings against the four in the valley of Siddim "the Salt Sea," has been proved to be actual history by the excavations in Babylon, etc. Melchisedek was king of Salem, probably Jerusalem, and he was deeply interested. His name is so like the king of Jerusalem in the time of Joshua, Adonizedek, that we feel justified in believing he, too, was an Amorite King of Jerusalem. Salem means peace. He was called "priest of the Most High God," which makes us think of King Cyrus of Persia. (Ezra 1). Melchisedek was both king and priest, after the custom of the Phoenicians. He was recognized as such by Abram, who gave him the tithe, payable to God. He had no known ancestry, but was "novus homo." He was not of the Jews and stood out against exclusion. He was a *type of Christ*. Psalm 110:4; and the writer of the Epistle to the Hebrews points out that he is a better type of Christ than the Aaronic priest, of the tribe of Levi; and it is notable that Jesus was not descended from the tribe of Levi, but from that of Judah, the kingly tribe. (Hebr. 5:6, 10; 6:20; 7:3, 11, 16.) Jesus came "after the order of Melchisedek, not of Aaron." The Levitical failed. Christ is not of the material, of forms and rites; but of the spiritual, having the power of the "endless life." Melchisedek means king of righteousness; and Adonizedek means lord of righteousness. Jerusalem means possession of peace, and Melchisedek, king of Salem, was king of peace, looking forward to the Prince of Peace. He justified and appreciated war, against marauders. He gave Abram bread and wine, suggestive of the Holy Communion. He recognized God Most High as the One who gave them victory, "El Elyon, possessor of Heaven and earth." To him be all praise and dominion, world without end. Amen.

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I presume few are more interested in the CHAMPION than I am. I have taken it and its predecessors for years, and for several years I had it sent to three others. Hope to be able to do this the ensuing year. Would be glad if I could send the CHAMPION to every preacher and Sunday school teacher in the United States.—Rev. B. A. Disney.

## A Month's Mid-Week Evening Meeting Lessons

*Lesson*, 1 Thess. 5:5-23. *Topic*, GOSPEL TEMPERANCE. *Text*, 1 Cor. 9:25. *Parallel Texts*, 2 Peter 1:6, Romans 14:21, 1 Cor. 8:12, 13, Deut. 21:19, 20, Luke 21:34, Prov. 23:31, 32, Rom. 13:14, Eph. 5:18, 1 Cor. 6:10.

*Lesson*, Ps. 115. *Topic*, WHAT IS A

GOOD HOPE? *Text*, Ps. 39:7. *Parallel Texts*, Eph. 2:12, Jer. 17:7, Job 8:13, Prov. 14:32, Gal. 5:5, Eph. 1:18, 1 Thess. 5:8, Titus 3:7, Heb. 6:11, Rom. 12:12,

Rom. 15:13, Titus 2:13, Rom. 5:2, 1 John 3:3, 1 Pet. 1:13.

*Lesson*, John 8:25-43. *Topic*, IMPOSSIBILITIES. *Text* 2 Tim. 2:13. *Parallel Texts*, John 3:2, Luke 16:13, John 15:4, Acts 4:20, 1 Cor. 10:21, Job 37:23, Matt. 5:14, 1 Tim. 5:25, Ps. 36:12, Eze. 7:19, Jer. 11:11, Luke 13:24, 1 Cor. 15:50.

*Lesson*, 2 Thess. 3. *Topic*, THE GLORY OF LABOR. *Text*, John 5:17. *Parallel Texts*, Luke 22:27, Ex. 3:1, 1 Sam. 16:11, Amos 7:14, Matt. 4:18-21, Acts 18:3, 20:34, Mark 6:3, Prov. 22:29, 23:21, Rom. 12:11, John 6:28, 29.

### OUR SERIAL

## When Elijah became Mayor of New York

By JAY BENSON  
HAMILTON, DD..

### Chapter 14—Sentenced to Salvation

ACH city magistrate received an invitation to attend a banquet at a leading hotel. Elijah, king of Coney Island, solicited their presence at a conference relating to a new judicial procedure in dealing with crime. The great mass meeting at Madison Square Garden, and the resulting developments in unveiling the partnership between piety and crime, had so thoroughly aroused the whole city that every invited guest instantly announced acceptance of the invitation. It did not lessen their desire to be present when informed that the queen of "The White Spot," who had sung at the Garden, would entertain her husband's guests with singing.

The social hour preceding the banquet gave each guest an opportunity to become personally acquainted with the host and hostess. The impression of personal contact completely banished every prejudice that had resulted from the drastic and sensational methods of reform, which had so deeply stirred the whole city. The banquet was almost royal in its arrangements and bill of fare. The hidden orchestra of Magic Music Boxes, in various parts of the room, alternating with each other in most superb and entrancing strains, added a charm that made the occasion seem like an experience in fairy land. The singing of the hostess, which immediately followed the banquet, aroused the company to a lofty pitch of enthusiasm and fervor. After delighting them with a half dozen selections she asked to be excused, and, with a sweet smile and gracious courtesy, wished them a pleasant and profitable evening. After applauding both host and hostess without stint, and almost in a delirious fashion, just as if they were a jolly crowd of lads out for a lark, they turned to Elijah to receive his greeting.

He thanked them for turning aside from their cares and duties to honor his wife and himself by accepting their hospitality. The purpose of the hour was not merely social relaxation or friendly greetings. The distinguished guests were solicited to contribute from their superb training, their high ability and wide experience, some suggestions that might aid in banishing crime and redeeming the criminal.

"Legal punishment as interpreted theoretically has two purposes, the protection of the public and the reformation of the offender. As it has become in practice there are many who regard it as revenging the wrong committed upon the community by confining in prison the criminal and thus making it impossible for him to repeat the offence. The facts within the knowledge of all present show that criminals are rarely reformed by punishment; but that the term of imprisonment, with a loss of self-respect and loss of confidence of others, added to the evil influences of association with other criminals, almost certainly establishes crime as the only occupation open for the criminal."

"The conference of the evening is to secure, if possible, the coöperation of the courts in an experiment to banish crime by sentencing the criminal to salvation. It might not seem immodest for the speaker to state a few facts of personal experience.

"I have discovered a secret which may be described in the fewest words possible, as 'How to make Good any one however Bad.' I am able to create at will the desire to be good, against the will even of those who may seem to be irredeemably bad. The police station, jails, reformatory institutions and penitentiaries are crowded with men and women who are deemed enemies of society. We shut them in behind stone walls and iron bars and doors to make it impossible for them to carry on open war against everything good. I am able to return to the community in one week every criminal, not only redeemed from his evil ways but in such love with the right as to be filled with hatred for all wrong. They may not be led astray again, save by many of the old influences that first turned them from innocence to evil.

"There is a greater work even than this—to prevent rather than cure. It is for that I solicit your aid. Hundreds and thousands almost daily have taken their first step toward wrong-doing. They almost surely fall into the hands of the police and are given an hour before your honors which places upon them an indelible stain. They have suffered an infinite loss, even if discharged or released on probation. If they have been given one free ride in the 'Black Maria,' although no further penalty is imposed, they have received a brand for life. If to this is added confinement in station, jail or the Island, whether for an hour, a day, or a week, a wound has been opened that will never heal.

"I solicit the opportunity at your hands to interpose at the start. I ask you to give to me all minor offenders immediately upon arrest. If the offence is of such a character as to make it necessary to arraign the offender, hear the prosecution and defence, then let your decision be 'sentence deferred for a week,' but the offender shall during that week become the guest of the Poor Man's Tavern free. We have a score open for business today and have quarters already tentatively secured for one hundred more, than can be opened in twenty-four hours. You are each solicited to visit the Taverns already in operation and ascertain from those in charge everything but the one secret, which is mine alone, how to transform the character and life. I will be glad to answer any questions or give any further information you may need or desire."

The interest awakened was universal and of intense and practical character. Scores of questions were asked and answered, experiences of justices and magistrates were given that startled the most hardened in proof of the necessity of preventing crime by redeeming the criminal. The approval of the experiment was unanimous. Within the next day or two each magistrate had visited a Poor Man's Tavern and interviewed the managers and attendants. They had private interviews with scores of redeemed men and heard their personal testimony concerning the transformation of life and its permanence.

Secrecy was so essential to success that few even of the court attendants were permitted to know anything of the operation of the plan. A large touring car was stationed at each court and all prisoners whom the court deemed it wise to "sentence to salvation" were released upon probation for a week and taken in the car to the nearest Tavern. Manhattan awoke one morning to rub her eyes and look about for the gangs which had made life miserable for many in almost every section of the city. Every gang disappeared. The great touring cars, like night-hawks, swooped through the streets at all hours of the night; the noisy reveller, the quarrelling jollier, the staggering drunk, the insolent and vulgar disturber of the peace, all became the prey of the night-hawk and disappeared. The change was so great that people were lonesome who lived on the streets which were once the resort of the yelling hoodlums and cursing wanderers who had made night hideous. Streets where women formerly had not dared to go in the day time were now visited by little slumming parties at night in sheer bravado to show that they were not afraid.

Very few guests of the Poor Man's Taverns ever returned to their old ways

of life. Many were sent away to new surroundings, and good influences, and remunerative employment. The reformatory institutions of the city and immediate vicinity were soon emptied. Elmira Reformatory and institutions of kindred character, by consent of the court and the prisoners, struck off six months of the term of imprisonment, conditioned upon being "sentenced to salvation" at the end of their term. These all were furnished situations far away from the scenes of their criminal careers and almost universally made good. When other material was scarce Blackwell's Island was drawn upon and almost emptied. A station between the court and the Island saved many prisoners their ferriage and gave them a new chance in life. Multitudes who had never begun a life of crime, but had become despondent through poverty or inability to obtain work, drifted into the Poor Man's Tavern and emerged in a distant town or village with employment and a home to begin life anew. The mass of unemployed who were honest and industrious were encouraged to become guests and disappeared to begin a successful career in other scenes by the aid of the new friends raised up for them. Only a few months sufficed to change the character of many sections of the city so that they seemed to be re-built as well as re-settled. The buildings, like the people, took on signs of prosperity and comfort. The hope was expressed that Fifth Avenue and the uptown side streets might be visited by the Night-Hawk and be enabled to keep pace with the downtown avenues and streets in moral and social uplift.

(To be Continued)

## Keen and True Criticism

We have been much interested in a criticism of Prof. Charles Foster Kent's last book in *The Princeton Theological Review*, by Dr. William Brenton Greene, Jr., of the Princeton Theological Seminary. The book under consideration is entitled, "The Social Teachings of the Prophets and Jesus." After saying a number of good things about the book, showing a disposition to appreciate as well as to criticise, Dr. Greene proceeds in this way with his dissection:

"The theology underlying and coloring the sociology set forth in Prof. Kent's book is 'new' rather than true. This is so especially with regard to the authority of the Bible, the person of Christ and the kingdom of God. The first is not held to be throughout 'the infallible Word of the Lord.' Its subject-matter, rather than its source, determines its authority. Hence the modern sociologist may and should sit in judgment on it. If it is the text-book of sociology at all, it is only in so far as modern sociology approves it. Thus, too, the true Deity of our Lord is impugned. He was mistaken as to the progress of His cause. He expected that it would be far more rapid and complete than it was."

In regard to the conception of the kingdom of God Prof. Kent entirely misconceives it. It is not made up of regenerate people. Indeed, regeneration as the gateway to the kingdom is utterly ignored. The development of the natural man through the influence of social teaching is all that is needed as the "open Sesame" to the kingdom.

Again Dr. Green says of Prof. Kent's book:

"The fundamental error of this whole work, however, is its virtual subordination of what our Lord calls 'the first and great commandment' to what he terms 'the second' and in so far forth the inferior one. That is, Prof. Kent would seem to regard the Bible as a sociological rather than a theological treatise."

Dr. Greene is right. Very noticeable is this tendency among the liberalists in religion. With them the first commandment is duty to one's fellow men, thus reversing Christ's order, which makes our duty to God the first, and the other second, which is "like unto it." Indeed, one of these liberal men puts God into the background or the secondary position by saying, "Get right with men, and you soon get right with God." With the liberalist the chief point is to show that he is wiser than that which is written in the Word. Otherwise how could he show his keen critical ability? However, history proves—and logic is on the side of history—that the divine order is always the better; and, therefore, the *first* commandment is to love God, and the *second* to love your neighbor as a child of the same God whom you call your Father in heaven.—*Lutheran Church Work and Observer*.

# Editorial

## Fellowship



NDREW MURRAY begins one of his tracts with this sentence: "The first and chief need of Christian life is fellowship with God."

Yes; but just what is "fellowship?" In the use of the word there is a great deal of haziness and indefiniteness of thought as to its meaning, and there is desire to have, if possible, the content of the term defined with exactness and exhibited in clear light. So let us attempt to get an accurate idea of just what fellowship is as it lies in the Scriptures.

In the Old Testament are two Hebrew words—*tsemuth* and *chaber*, used but once each—translated by the English word "fellowship," and their fundamental idea seems to be that of *unity*, *oneness*. It may be observed that if there be unity, oneness, to begin with, there will be unity, oneness in outgoing relations.

In the New Testament the English word "fellowship" translates two different Greek words: The feminine noun *metoche* (*meta* with, *echo* to have) which occurs but once, 2 Cor. vi. 17, and the feminine noun *koinonia* which is used 20 times and is translated *fellowship* 12 times, *communion* 4 times, *communication*, *to communicate*, *contribution*, and *distribution* once each; although the masculine form, *koinonios*, is translated *fellowship* once 1 Cor. x. 20.

But the cognate masculine noun, *metochos*, is used 6 times, translated 4 times *partaker*, once *fellow*, and once *partner* (Lk. v. 7, "they beckoned unto their *partners*"); and the masculine noun, *koinonios*, is used 10 times, translated *partaker* 5 times, *partner* 3 times, *companion* and *fellowship* once each. We have it in Luke v. 10, where James and John "were *partners* with Simon" in the fishing business, and in 2 Cor. i. 7, where it is said "ye are *partakers* (*partners*) of the sufferings," i. e., of Christ.

The foregoing gives an exhibit of the Bible idea of "fellowship." But may be we can get a little closer still, indeed to the very heart of it. All the words of the second family, *koinonia*, —*os*, —*eo*, —*ikos*, are derived from the adjective *koinos*, which means, says the lexicon, *common*, *shared alike by all*. There you have it!

Etymology is sometimes helpful in getting at the meaning of words. "Fellowship" is derived from the word "fellow," which, according to the *Standard Dictionary*, is of Icelandic origin, being composed of *fe*, property, and *lag*, a laying together. *Felag* is where two persons bring and lay together their property, investments, talents, resources. The sum total of their jointure belongs to both. Thus they become "fellows," and have fellowship.

Fellowship, then, is *to have in common*, *to be partners in and partakers of a thing*. And this, as is readily seen, embraces not only possessions, joint ownership, but includes the feeling of heart interest, sympathy, love.

All the translating words used in the foregoing belong to the content of the original Scripture terms that give the title to this editorial. And we see that they are of very wide application, even to the whole scope of Christian life and experience. They all overlap, interlace, intertwine, so that in the use of one the others are more or less involved. And it is legitimate to take any one and give it special emphasis.

Let us just now give emphasis to one of the words, viz., *partnership*.

In a business earthly partnership, in the eye of the law and for all the purposes of the business the partners are as one person. The business acts of one are the acts of the firm. What affects one member of the firm affects the other. This belongs to the very idea of partnership.

Now, every true believer and Jesus Christ, as we see from our study, are veritably partners: the two constitute a partnership. What belongs to one member of the firm belongs to the other: what affects one affects the other.

A brother who, through many years of his long life, was handicapped by ill physical conditions, came into periods of great suffering. But never a word of

complaint, nor even a murmur, was heard to escape his lips. Those who knew the circumstances were amazed at the patience and the sweet spirit with which he bore his pains.

What was the secret of it? The secret was his understanding and appropriation of the idea of *Jesus Christ's partnership with him*.

We have heard him put it this way: "Jesus and I are partners. 'He doth not afflict willingly nor grieve the children of men.' 'In all their affliction he is afflicted.' As the hymn has it, 'He, in His measure feels afresh, What every member bears.' He sees that I need this, may be that I may have the 'profit' of thus becoming 'partaker of his holiness.' As I walk the floor, nights, in agony, my eye of faith sees my Blessed Pal right by my side, sympathizing with and sustaining me, and we have blessed times together. It is—must be—all right, for *He knows* what is wisest and best for this firm. And why should I not willingly acquiesce, every time, in what is wisest and best for us both? *He knows.*"

This is an illustration and a practical application of the idea of partnership with Christ, in Christian experience. How blessed! Surely it meets, in the words of Murray, "the first and chief need of Christian life." Let it be applied always and everywhere!

Not only is this partnership truth of highest value for comfort, but it is of value for correction. If what I do comes back on my Blessed Partner, I will be mighty careful what I do! This truth, to adapt the words of 2 Corinthians vii. 11, it fitted to produce, yea, what carefulness, yea, what clearing of selves, yea, what vehement desire, yea, what zeal in regard to conduct.—*W. H. B.*

POSTSCRIPT—Possibly it may not be out of place, considering the clerical clientele of this magazine, to add to the above disquisition on Fellowship a word concerning the term as it is often used in connection with the Benediction.

The completest and fullest form of the benediction is the last verse of II Corinthians, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (xiii. 14).

Not infrequently have we heard ministers who are entitled to write the insignia of three scholastic degrees (A.B., A.M., D.D.) after their names, make an objectionable addition to it and say, "communion and *fellowship* of the Holy Ghost."

Why objectionable? Because it is non-scriptural. The words communion and fellowship never appear in such conjunctive connection in the Bible. And there is a reason.

The word "communion" translates in the New Testament the Greek word *koinonia*, and that is the only Greek word it does translate. The noun "fellowship" translates the very same Greek word, and it is the only substantive it does translate except once, where it renders the Greek noun *metochē* (2 Cor. vi. 14).

Scripturally, then, communion and fellowship, as thus appears, mean precisely the same thing, and therefore they should not be used together. Who would say "communion and communion?" and that is what is said, as to substance of meaning, when the terms communion and fellowship are used together in the benediction. To use them thus—besides being non-scriptural—is to commit the rhetorical crime of tautology, which, says Genung in his "Practical Rhetoric," page 165, "generally betokens carelessness or poverty of thought;" which is another reason for not so using them.

It is well for brethren in these strenuous and retrenching times, and indeed in any time, to "gird up the loins of their mind" unto terse expression, and not throw the reins loose upon the necks of their intellectual steeds and allow them to cavort all over the lush demesne of rank and redundant verbiage.

\* \* \*

There must have been some few occurrences in the past year to which we can look back with a smile of cheerful recollection if not with a feeling of heartfelt thankfulness. And we are bound by every rule of justice and equity to give the New Year credit for being a good one, until he proves himself unworthy the confidence we repose in him.—*Dickens.*

## The Crisis in Ireland at the Present Time



It is a trite saying that it takes two to make a quarrel. It does, and the blame is likely to be shared by both contestants. Which is the more to blame it is not always easy to determine; but the Romans had a proverb according to which, we hate the man we have wronged.

It is sound philosophy, and the party to a quarrel who is unwilling to forgive is usually the one most to blame. As a writer once put it years ago:—"My love and I quarrelled. She was in the wrong. I easily forgave her. We quarrelled again. We were both in the wrong. I easily forgave her. We quarrelled a third time. I was in the wrong. I could not forgive her." That is often the source of the trouble.

That England has made mistakes in Ireland no one will question. England is ruled by men, and men are finite. Englishmen are peculiarly finite in some regards, since they still have an undue respect for physical force and too little appreciation of moral force. Boys in school are still thrashed when they fail in their lessons—a young friend of mine grew up under that sort of thing—and are supposed to make better men when so treated. The good nature of an average American looks akin to a crime to many Englishmen, and they sometimes make out a fairly good case in arguing the matter.

An Irishman is the most warm-hearted of men; but he is the most quarrelsome. Indeed, as the proverb has it, he is never at peace unless he is in a fight. He dearly loves a "scrap," and Donnybrook fair is his great festival. A shillalah is its symbol, and "when you see a head hit it" is its guiding principle. The fair lasts for several days and ends in a general riot. But it is regarded by all as a most festive occasion. Tastes differ in such things.

One thing is fairly clear here in America where we cannot see things at first hand but must depend on hearsay, and that is this: the present row is the work of mischief-makers as well as the product of wrong and misunderstanding. Ireland was never so prosperous, it had preferential treatment all through the war, and it has been made the subject of most earnest endeavor in the effort to find a satisfactory settlement of its governmental problems.

Ireland itself is a divided camp. Scottish blood prevails in the north, and the Protestant north wants to be let alone as a part of the Empire. Catholic Ireland resents British domination and coercion; and yet it would welcome British coercion in the north if England would only compel loyal Ulster to submit to disloyal southern Ireland! The situation would be ludicrous if it were not so tragic. "You must not use force with me; but you ought to use force to make your friend submit to me in what I desire," sums up the situation. Such an outcome is simply unthinkable. It penalizes loyalty and rewards treason.

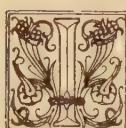
If there are reprisals for murder, it is necessary to remember that our own west knew no peace until the vigilantes began to administer their own medicine to the bad men of that day with an unsparing hand. Theoretically the vigilantes were as lawless as the criminals they executed; and yet they did obtain a return to law and order, which had been found quite impossible up to that time. They were the law-and-order element forced to the wall, and they met the situation in the only way that they could think of. They ceased functioning at the earliest possible moment, and condemnation of their acts may be a rash thing, because they saved untold innocent lives by ending a few wicked ones. Their method was certainly primitive; but it matched conditions and it was effective. It may therefore be well to suspend judgment in such matters.—*H. W. M.*

\* \* \*

I am taking mang magazines but whenever I have been tempted to withdraw my subscription to *BIBLE CHAMPION* I just cannot. I rejoice in your solid stand upon the Scriptures and that you seek to keep us all anchored to the "Rock that abideth sure." If all preachers and teachers were endowed with the spirit of the *BIBLE CHAMPION* it would not be long until the world would turn to seek after Him.—*Rev. N. S. Sweezy.*

## Historical Accuracy of the Four Gospels

### Internal Evidences II—Uses of the Words Church and Kingdom



IN our hymns and in other religious literature the words "kingdom" and "church" are synonyms. In the couplet

I love thy kingdom, Lord  
The church of thine abode.

one can readily see how the two words coalesce in meaning. There is, however, an easily recognizable difference in the ordinary significance of the words. The phrases "kingdom of heaven" and "kingdom of God" convey a less definite idea than that involved in the word "church." The church is an attempted realization of the kingdom on earth. This realization began in local Christian assemblies which were organized after the death of Christ in the wake of apostolic preachings. It would be natural, therefore, that the word "church" should not come into general use until the thing itself had come into existence. We should look also to find the more general term in use during Christ's life.

An examination of the New Testament shows that, while the word "kingdom" in the sense of the invisible church occurs more than a hundred times in the Gospels, the word "church" is found in them but twice, and in one of those instances the genuineness of the word is open to serious doubt. Whereas, the extent to which, a little later, the word "church" was used to express the modified conception which came in with the visible organization of believers is no less surprising than instructive both in the Acts and in the Epistles. In Acts "church" occurs twenty-one times, and in nearly all cases refers to the local congregation, while the word "kingdom" occurs only eight times. In Romans the word "church" occurs five times—all in the sixteenth chapter—while "kingdom" occurs but once. In I Corintihans "church" occurs twenty-two times, and "kingdom" but five times. In II Corinthian "church" occurs nine times, "kingdom" not at all. In nearly all these cases the word "church" is used in its narrow, local significance.

On the other hand, in Ephesians and Colossians, while the word "church" occurs thirteen times and the word "kingdom" but three times, "church" has in every instance its more general meaning, corresponding to the kingdom of God.

An irresistible inference from these facts is that the one hundred or more passages in the Gospels where the word "kingdom" is used became fixed in their literary form before the other books of the New Testament were written. This uniform choice of the word "kingdom" in no less than one hundred instances, and the failure to use the synonymous word "church" except in two instances, proves beyond all reasonable doubt either that those passages were put into writing at the time of their utterance or that they were recalled to memory at a later period by writers who were bent on reproducing the exact words of their Master, and whose memories were so vivid that they could recall them with phenomenal accuracy. Even the fourth Gospel, which all admit was written as late as the last decade of the first century, uses the word "kingdom" five times without using "church" at all, although the word "church" occurs three times in the Third Epistle of John, and twenty times in the Apocalypse. In all these cases, however, the word "church" when used by John refers to the local, visible body.

This uniform practice by the writers of the Gospels of putting the word "kingdom" in the mouth of Jesus rather than the word "church" can be explained by no other cause than the attraction upon their minds of a controlling central fact. The experiences with their Master were photographed upon their minds so clearly that they could not be obscured by any experiences of later life. It is entirely beyond the bounds of belief that biographies manufactured at second hand should have adhered so singularly to this recondite but most appropriate distinction in the use of two synonymous words. On the supposition of the composition of the Gospels from the original records of eye-witnesses, the incidental coincidences are profound and natural. On the supposition that there was a conscious design on the part of the writers to maintain this distinctive use of the synonymous, a most improbable incongruity is introduced into the problem; for if there is one thing in a literary point of view more characteristic of the Gospels than another, it is the naturalness and freedom from artificiality with which their story of the most remarkable event in the world's history is told.—G. F. W.

## Interesting Letters from our Subscribers

"I have been wondering whether it be the right thing in such a case as that of the BIBLE CHAMPION needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York

"I am greatly pleased with your conduct of the BIBLE CHAMPION. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great success in your work, I am sincerely yours."

"God bless the BIBLE CHAMPION for its noble stand in defense of the Word of God. I just cannot do without it. Methodism has out here many preachers who are destructive critics. Join me in prayer that God may overrule their teaching to His glory and that they may see the awful error of their way."

"I have been taking this publication, I think, from its beginning. Your work is one of the greatest and most needed of the present day. The BIBLE CHAMPION is one of the most appreciated publications coming to my study. God bless you in your great work."

"I thought I could not continue my subscription, but it is too valuable. I cannot give it up."

"I am delighted to renew my subscription to the BIBLE CHAMPION. It gives me great pleasure, each issue, at the strong and uncompromising blows it deals to the insidious and sanctimonious infidelity in press, pulpits, and Universities and Seminaries, by which the unwary are being deceived, and the young, even from godly homes, so poisoned that they turn aside from the Ministry to which they have been consecrated and even from the Church. It is no wonder to me that God has allowed all such sins to bring down on us and our children the wrath of these days; and will yet let more wrath unless we repent. For the denominations have dealt feebly with this serpent, and spoken softly of it, and allowed it to entwine itself about the very altar of God, when it should have been dealt with promptly at the start. God forgive us. The evil is now spread like a most foul plague justifying the world in their various religious and irreligious notions paralyzing the Church, deceiving, if possible, the very elect; poisoning the youth, stealing the Sunday School Conventions, and the Boys' Conferences, and preparing for an overwhelming apostacy, neglect of the Word, and deification of man."

A Veteran Minister (80 next month) writes: "My means are limited, and am compelled to economize sharply; but I want the BIBLE CHAMPION to have strength to fight the devil and higher criticism more bravely and successfully than ever. God grant that it may so be. The three Ministers to whom I have had you send the Magazine are much pleased with it. One of them, president of a College, wrote me he has used it in his classes."

"I congratulate you on the new dress and larger outlook of the BIBLE CHAMPION. From beginning to end it has a Bible sound—clear as a whistle and true as steel. I take it for granted that the policy is unchanged: 'They shall not pass.' God bless it and you." One of America's greatest preachers.

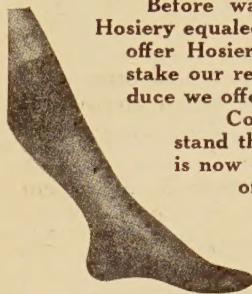
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**SUCCESSFUL RURAL CHURCH WORK**—There are certain Churches within the rural regions and in cities which are doing unique and remarkable work. We have arranged for the pastors of these Churches to tell us how they did it. These articles will be a monthly feature and will be invaluable to pastors as a study in methods.

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